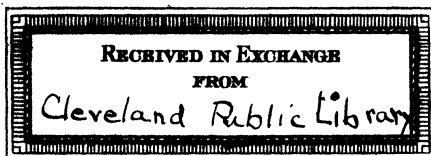
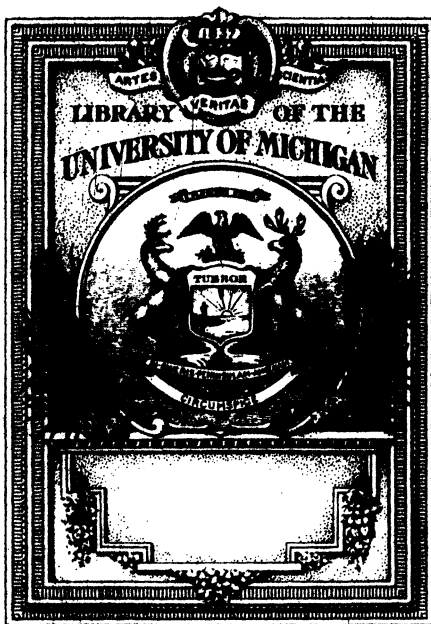


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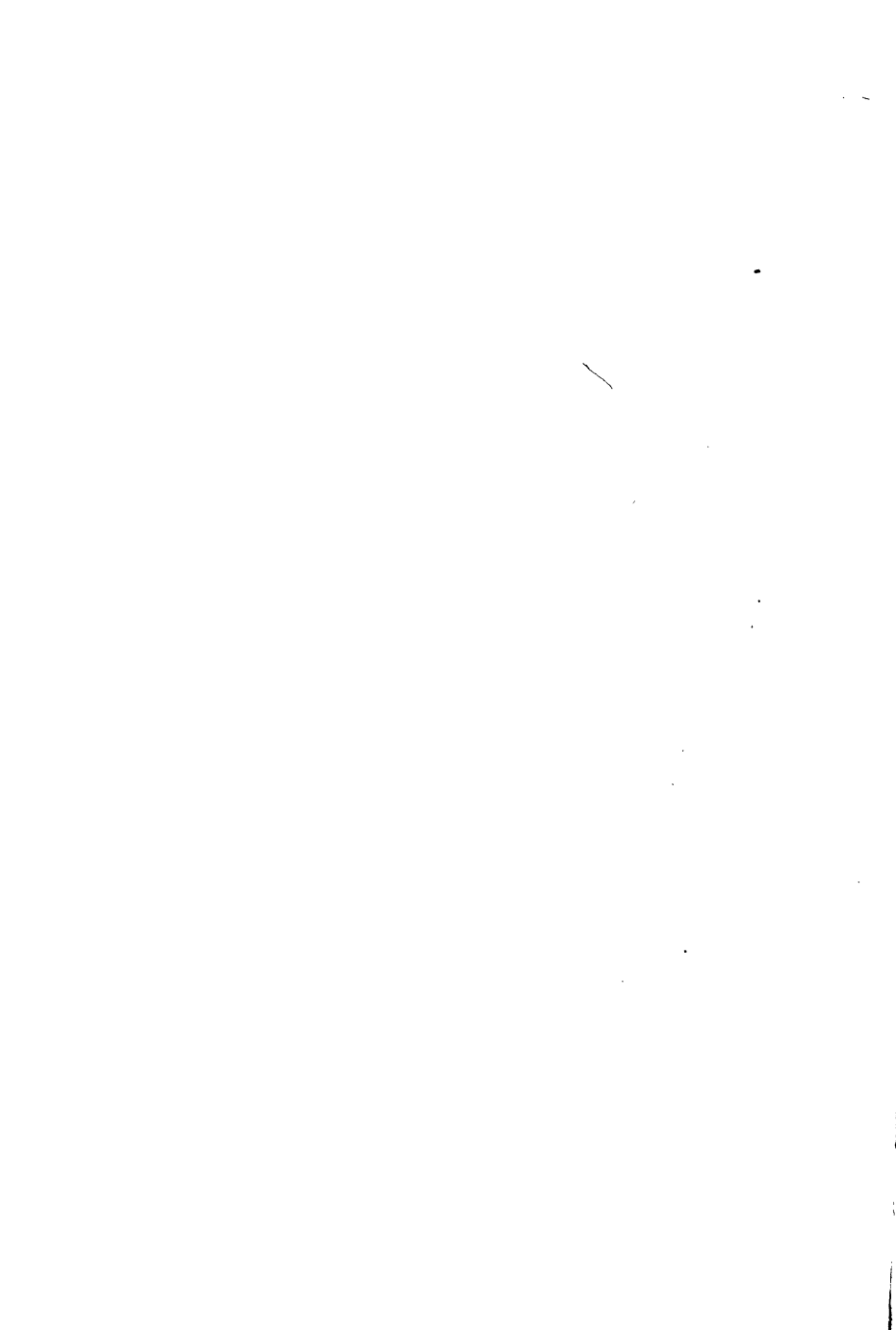
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# AN ELEMENTARY PALAUNG GRAMMAR

BY

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WITH AN INTRODUCTION BY

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OXFORD  
AT THE CLARENDON PRESS

1921

OXFORD UNIVERSITY PRESS

LONDON    EDINBURGH    GLASGOW    NEW YORK

TORONTO    MELBOURNE    CAPE TOWN    BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY

PRINTED IN ENGLAND.

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## FOREWORD

It is my hope that this first attempt to reduce the Palaung language to writing and to unravel its construction will not only be of interest to philologists, but may also be of use to Europeans who in future visit the Palaung country.

I began this work by making a study of the Rumai branch of Palaungs. Many of these people live in their villages in the hills of North Hsenwi and other parts of the Shan States, and when I went into the Chinese Province of Yünnan I found many of them there. I spent altogether fifteen months at Namhkam, in North Hsenwi, visiting the Rumai villages in the neighbourhood and working on the language with Rumai women who came to my house. Afterwards I went to Namhsan, the capital of the Palaung State of Tawngpeng, one of the Northern Shan States, and my way was made easy by introductions given to me through the kindness of Sir Harvey Adamson, K.C.S.I., and Mr. Hugh Aylmer Thornton, C.I.E., I.C.S., to the Chief of Tawngpeng. The Chief did all that he could to help me, finding both men and women who were willing and able to work with me on the dialect

spoken by the Chief himself and his own special clan, and which is considered by the Palaungs themselves to be the most correct and aristocratic form of their language. At the same time my previous studies among the Rumai were not wasted, as although the pronunciation and even many of the words are different in the various clans,—none of which have a written language—yet the construction of all these dialects is the same, and the words, even when they differ, suggest a common origin. This grammar is concerned with the language as spoken by the Palaungs of Namhsan, the capital of Tawngpeng.

I am indebted to Mr. C. C. Lewis, I.C.S. (retired), to whom I had shown my collection of Rumai words, for encouraging me to make a serious study of the Palaung language.

There are many other people whom I should like to thank for their help in the preparation of this book.

I am most grateful to Mr. C. O. Blagden for the kind interest that he has for many years taken in my work, and my very special thanks are due to him for writing the Introduction to this Grammar.

In the arrangement of it Professor G. R. T. Ross, of the College, Rangoon, helped me very much; my

sincere thanks are due to him, also to Professor J. A. Smith, of Magdalen College, Oxford, who kindly looked over my manuscript and made many valuable suggestions.

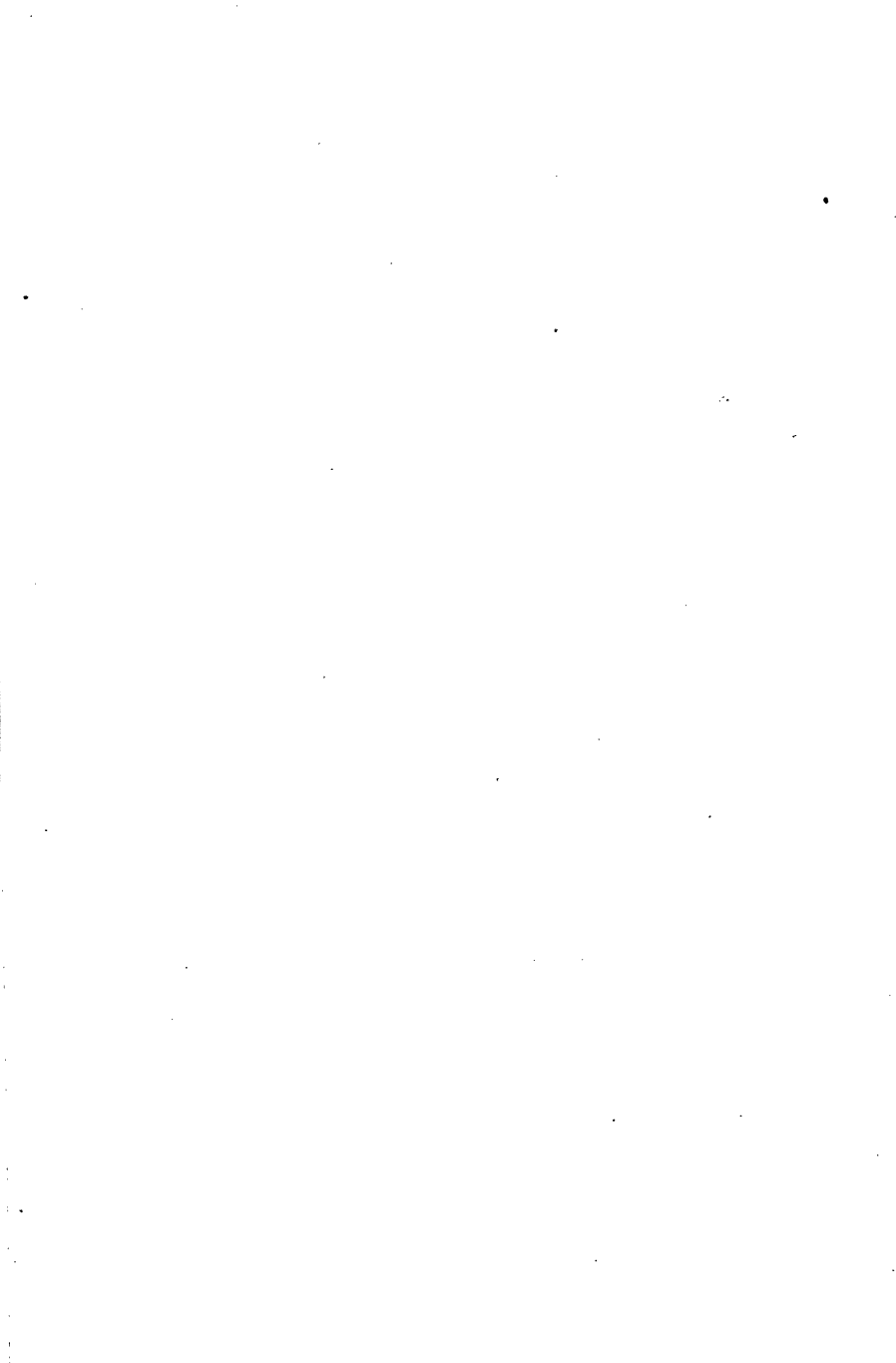
Miss Maud Diaz was of great assistance to me; and I cannot say too much of her thoroughness and of her patience in helping me to arrive at the exact meaning and right pronunciation of many Palaung words. Her knowledge of both English and Burmese enabled her to interpret between me and my Palaung helpers, who also spoke Burmese.

Among these helpers, provided for me by the Chief, my special thanks are due to I-kō-i, who left her home in Namhsan and came down with me to Maymyo and to Mandalay, remaining with me many months.

My publishers having required a subsidy this was kindly provided, partly by the Secretary of State for India in Council, and partly by the kindness of my old friend Colonel William Clark, D.L.

No list of words is given at the end of this book, as I hope to publish separately the large vocabulary of Palaung words referred to by Mr. C. O. Blagden.

M. L. MILNE.



## INTRODUCTION

THE author of this Grammar having asked me to say something by way of introduction, I gladly comply with her request, though well aware that her excellent work needs no words of mine to introduce it. Indeed, it is quite capable of speaking for itself, being the first grammar ever published of a little-known language belonging to a very interesting and scientifically important family of speech.

Since the days of Logan, in the middle of the last century, the relationship between Palaung and the Mon-Khmer group of languages has been generally recognized by scholars. More recently, Father W. Schmidt, in an appendix to his *Grundzüge einer Lautlehre der Khasi-Sprache* (Abhand. der K. Bayer. Akad. der Wiss., I. Kl., XXII Bd., III. Abth.) showed that Palaung, at any rate as regards its vocabulary, lies about halfway between Mon-Khmer (of Lower Burma and Camboja) and Khasi (of Assam), just as the area of the language also lies between them in geographical position. Within the Mon-Khmer group, it seems that Stieng, Bahnar, and Khmer are somewhat more closely akin to Palaung than the latter is to Mon (or Talaing), with which language I myself am more familiar. Indeed, if one regards the matter from a Mon point of view, Palaung strikes one as being rather a distant relative. But until a full Palaung vocabulary, such as the author of this Grammar has prepared but not yet published, is available for comparison with these other languages, it is hardly possible to speak confidently as to the precise degree of affinity existing between Palaung and each of the others, though as to the genuineness of the relationship there can be no doubt whatever.

In morphological type they are all characterized by a structure based on monosyllabic root-words, from which derivatives are

built up by the addition of prefixes and infixes. Some of these languages have tended more than others to maintain, or in their modern forms to return to, a more rigid monosyllabism. In certain cases, notably in Mon, this can be shown to be largely a secondary phenomenon due to the phonetic breaking-down of derived forms that had been built up by means of this characteristic system of prefixes and infixes. We possess in the Mon inscriptions fairly extensive specimens of the Mon language of the eleventh and fifteenth centuries, which can be compared with the modern forms; and we are, therefore, in a position to trace in detail this tendency towards a secondary monosyllabism. For Palaung there is no such evidence available. Comparing the two languages, Palaung and Mon, in their modern phases, one is inclined to estimate that Palaung is even more predominantly monosyllabic in type than Mon, to say nothing of the morphologically more elaborated and better preserved Khmer (or Cambojan). In the sentences given in this Grammar there is a great preponderance of monosyllabic words.

The question, therefore, naturally arises whether in this case the phenomenon is due, at any rate in part, to the fact that the system of prefixes and infixes was never developed as fully as in the sister languages, or whether the secondary tendency of phonetic decay has operated more strongly in Palaung than elsewhere to break down the structural system. Here again, it would, perhaps, be premature to hazard an opinion until the evidence has been more fully marshalled. At any rate, we can notice that two or three prefixes, which can be traced in the sister languages, have also survived in Palaung. The most obvious are the verbal causative *p*, with its derivative *pān* (which is also sometimes a verbal causative, but generally forms verbal nouns), and the very loosely attached prefix *ra* which also has the latter function. Of the force of *p* in Palaung the following will serve as examples: *yü*, 'to rise', *pyü*, 'to rouse', *yām*, 'to die', *pyām*, 'to kill'. The prefixes *pān* and *ra* are fully illustrated in §§ 248-55 of this Grammar.

Now the causative prefix *p* runs not merely through the Mon-Khmer group, but practically also through the whole Austroasiatic family (of which Mon-Khmer is considered to be part), as well as through its rather distant relative the Austro-nesian (or Malayo-Polynesian) family, some of whose languages also use it (and likewise *pa* + nasal) in the same way and with the same force. This formation seems, therefore, to be one of extreme antiquity. In Mon the prefix *p* appears, moreover, to have maintained its existence as a separate word in *pa*, 'to do', 'to make', besides being in very common use as a causative. The form with the added nasal, probably never very common in Mon, has now been completely obscured by the process of phonetic decay already mentioned. A rather isolated example from an eleventh-century inscription is illuminating: *ār*, 'to go', *p-ār* (probably to be pronounced *pāār*), literally 'to cause to go', and hence 'to carry on (a course of conduct)', *pun-ār*, literally 'a going', hence 'a course of conduct'. Like *paṇ* in Palaung, *pun* here forms a verbal noun; but it also sometimes occurs in Early Mon as a causative verbal prefix. The analogous, though not strictly identical, Khmer prefix *ba* + nasal (originally *pa* + nasal) also has this double function, besides others: e.g. *tas*, 'to resist', *bantas*, 'bar, bolt', *lak*, 'to chisel', *banlak*, 'cold chisel', *yòl*, 'to understand', *banyòl*, 'to cause to understand'. In Stieng, *chöt*, 'to die', forms *pöñchöt*, 'to kill', *du*, 'to flee', *pöñdu*, 'to drive away'. In Khasi the phenomena are much the same, both as regards the simple *p* prefix and the form with a nasal.

The prefix *ra* occurs in Khmer under the modern form *rò* with various meanings. A few cases correspond with the Palaung use, e.g. *mu*, 'to roll', *ròmu*, 'packet', *dam*, 'to hammer', *ròdam*, 'shock'; but as a rule the prefix is extended by a nasal. In Bahnar, *hach*, 'to melt' (intransitive), forms *ròhach*, 'something that melts', 'a place where there is a landslide'. It would seem, however, that in Palaung the prefix *ra* has preserved something of its original status as

an independent word, for it can be separated by the negative particle from the root to which it belongs (§ 255). In Mon, though there are a few traces of an *r* prefix, I have found little correspondence in meaning with the Palaung *ra*. There may, however, be some very remote connexion between the latter and the old Mon infix *ir* which formed substantives from nouns and adjectives. This old infix is only traceable in two or three words in modern Mon, but occurs frequently in the eleventh-century inscriptions. It may be conjectured that it was originally a prefix identical with the Palaung *ra*, but positive evidence is wanting. The Palaung prefix *ka*, which represents the last mentioned prefix preceded by *k* and seems to indicate reciprocity (§§ 174-5), may be paralleled in Khmer by various prefixes, which when followed by *r* have a similar force. But enough has been said to illustrate the fact that in its morphological system, or what there is or remains of it, Palaung agrees substantially with the cognate languages.

In its phonetics Palaung also agrees in the main with its relatives, the few sounds that are peculiar to it being evidently either of secondary evolution or else due to the presence of loanwords from alien tongues. The language has been exposed for a long time to a variety of foreign influences: importations from Shan and Burmese (and through these from Pāli and Sanskrit) occur fairly frequently in its vocabulary, without, however, really swamping it with foreign material. Like most of the languages of its family, Palaung possesses a rich vowel-system; nice differentiation of vowels performs in the Mon-Khmer family much the same function that difference of tone does in the Chinese, Tai, Karen, and Tibeto-Burman groups. Otherwise, owing to the prevailing tendency towards monosyllabism, which in a greater or less degree affects all these languages, their available phonetic material would be quite inadequate even for everyday requirements. But Palaung, like Bahnar and Stieng, has preserved its full range of consonants, not having lost any of its original sonants, as Mon and



Khmer have done; so that the differentiation of vowels in Palaung has not been as imperatively necessary, nor has it apparently been carried as far, as in these two languages.

In syntax, Palaung also agrees substantially with the cognate languages. The attributive adjective and the genitive follow the qualified substantive, the subject usually precedes and the object normally follows the transitive verb, though a few peculiar cases of inversion are to be found. But this same general type of syntax also occurs in the Tai family, which in that respect agrees to a curious extent with Mon-Khmer, though in other ways the two families are so widely different. At any rate, Palaung has preserved the normal syntactical system of its own family; and perhaps this is partly due to the fact of its nearest neighbour being Shan, a Tai language with an almost similar system, so that there has been no strong modifying factor to disturb it. Had Burmese influence been in the ascendant, the result might well have been quite different.

Among the more characteristic Palaung formations may be mentioned the dual forms of the personal pronouns (§ 27), three of which have the same initial consonant as the corresponding plurals, but followed by the word for 'two'. Somewhat similar formations are not unknown in some of the allied languages: Nicobarese, for example, has a curiously parallel system.

The present Grammar is intended mainly for practical use, and accordingly speculations regarding the past history of Palaung and its relations with other languages naturally lie outside its scope. This must serve as my excuse for having introduced here a few points of that kind for the sake of any one who may happen to be interested in them, and in order to indicate that even a language like Palaung, with no recorded past, has a certain scientific value for students of language in general, and particularly for those who may be specially concerned with the comparative study of the family to which it belongs. Being spoken by a small nationality, many of whose

members are scattered among alien races, it is not unlikely that Palaung may eventually die out, and be replaced by Shan or some other foreign tongue. Already many Palaungs are bilingual. But the day of its final extinction seems to be still far distant, and if and when that day should dawn, this Grammar will at any rate survive as a valuable record and memorial of an interesting form of speech. In the meantime it will serve the more immediately useful purpose of enabling Government officers and others who may visit the Palaung country to deal directly with the people in their own language, a difficult matter, no doubt, in a polyglot province like Burma, but none the less highly desirable. Both the practical and the scientific value of the present work will be much enhanced when it is supplemented by the Vocabulary, to which I have already referred; and I venture to hope that the publication of that Vocabulary will not be long delayed.

C. O. BLAGDEN.

## *System of writing Palaung.*

- a as a in *Mann* (German).  
 a „ u „ *but*.  
 e „ e „ *get, or well*.  
 e „ a „ *pane*.  
 i „ i „ *pin*.  
 i „ i „ *machine*.  
 o „ o „ *bone*.  
 o „ o „ *hot, or law*.  
 u „ oo „ *foot, or fool*.  
 au „ ow „ *fowl*.  
 ai „ i „ *mine*.  
 ö „ ö „ *König* (German).  
 ü „ ü „ *für* (German).  
 b „ b „ *bid*.  
 ch „ ch „ *church*, but this sound is sometimes slightly aspirated.  
 d „ d „ *dock*.  
 f „ f „ *fat*.  
 g „ g „ *gate*.  
 h „ h *hand*, when h begins a syllable.  
 h final, as ch in the Scotch word *loch*, or in the German *ch*  
 when it ends a syllable, as in the word *ach*.  
 j as j in *jam*.  
 k „ k „ *kite*.  
 l „ l „ *let*.  
 m „ m „ *man*.  
 n „ n „ *not*.  
 ng „ ng „ *sing*, never as ng in *finger*.  
 p „ p „ *pat*.  
 r „ r „ *rat*. In the syllables *bar*, *kār*, and *pār* the r is  
 so much rolled that it almost becomes a separate  
 syllable, pronounced *bá-ra*, *ká-ra*, and *pá-ra*.  
 s „ s „ *sin*.  
 sh „ sh „ *shine*.  
 t      There is no sound in English which exactly  
 represents the Palaung t. It slightly resembles  
 the sound of th in the English word *thing*.

v as v in *vine*.

w „ w „ *wine*.

y „ y „ *yet*.

z „ z „ *zero*. This sound exists only in a few words, which have been borrowed from sources foreign to the Palaung language.

k̄ These letters are aspirated, the h being pronounced after the k, p, t, and s. A near approach to the sound is

ḱ as kh in *ink-horn*.

p̄ as ph in *up-hill*.

t̄ as th in *ant-hill*.

s̄ as sh in *mishap*.

Palaungs often pronounce the aspirated s̄ as the English sound of sh in *shine*. The Palaung word for *bird* is sometimes pronounced šim, sometimes shim.

In the combinations hl, hm, hn, hr, and hw the h must be pronounced distinctly before the letters l, m, n, r and w.

When the letters k, p, or t̄ end a syllable, the explosion is greatly reduced, these letters being almost silent, as in the 'checked' letters of Burmese.

ny is pronounced as in the word *banyan*, and in the Spanish ñ.

In the combinations ngw and ngy the ng is pronounced as the ng in *sing*, the w or y following the ng must also be pronounced.

When there is no diacritical mark over a letter, the vowel sound is short: when a straight line is over a letter:—ā, the vowel sound is long: when ̣ is over a letter:—ă, the vowel sound is short and abrupt, as in a short staccato sound in music.

In a word of two or more syllables, each syllable stands alone, clear and distinct.

<sup>1</sup> See N. 26.

6. Some nouns stand for males alone, and their use cannot be mistaken: such nouns have no terminating affix signifying gender, as: *Chāu a monk.*

7. When proper names begin with *a* they are masculine, also *a* shows the masculine gender in such words as *ā-bō one (man)*, *ā-śā a friend (male)*.

8. In words denoting ogres and all the lower animals except birds, the masculine gender is expressed by adding *a-tūk* to the noun, as:

*An ox mūk a-tūk, an ogre pī-lū a-tūk.*

9. In birds the masculine gender is expressed by adding *a-kōng* to the noun, as:

*Gander hān a-kōng.*

But when it is already known whether the creature referred to is male or female, the terminations may be dispensed with.

10. The feminine gender is expressed, in human beings, by adding *i-pān* (*a woman, a female*) to the noun, as:

*A little one, a child kwōn.*

*A young girl, a girl child kwōn i-pān.*

*A younger sister vā i-pān, an older sister vāi i-pān.*

11. The letter *I* is a prefix in proper names which means female: it also means female in words such as *i-bō-i one (female)*, *i-śā a female friend.*

12. Some nouns stand for females alone, and their use cannot be mistaken: such nouns have no termination signifying gender, as: *Yā-kāu a nun (Buddhist).*

13. In words denoting ogresses and all the lower animals and tools, *kā-mā*<sup>1</sup> is added to the noun to express the feminine gender, as:

*A cow mūk kā-mā, a goose hān kā-mā, an ogress pī-lū kā-mā, a knife bōt kā-mā.*

<sup>1</sup> See N. 196.

14. Yā (*grandmother*) is sometimes used as a prefix, to denote an ogress, as : Yā pī-lū.

15. The sex of *spirits*, is generally denoted by Yā (*grandmother*), or Tā (*grandfather*), placed as a prefix before the word *kạ-nặm spirit*, as : A *spirit (male)* tā kạ-nặm.

16. The word Bī (*a human being*), a *person*, when used as a noun, has seldom an added word to express gender. When used in the singular, it generally expresses *Man*, though it is occasionally used to denote a woman. When used in the plural it includes both men and women, as :

*A man goes* bī lọh.

*I see many people* ơ yū bī blăm blăm.  
I see people many.

17. When, in the conversation, a child or an animal has already been referred to, the suffix denoting gender is generally dropped.

18. Verbal Nouns are often formed by prefixing Pạn (*what, or that which*) or Ra to the verb, as :

*To be conceited, to be particular* k̄rā-kē.

*Conceit* pạn-k̄rā-kē.

*To sit* mỗ, *a seat* ra-mỗ.

### Case.

19. Nouns and pronouns have no change in form to express Case.

Where, in English, we should use the Possessive Case, the two nouns are placed side by side, the last denoting the possessor, as :

*The elephant's trunk* ngōng s̄ang.  
trunk elephant.

*A jungle bird* s̄im brī.  
bird jungle.

### The Place of the Noun in the Sentence.

20. In simple sentences the subject precedes the verb, as :

*The day is fine*    ṣa-ngī    lă.  
                         day    is good.

21. In longer sentences the subject sometimes precedes and sometimes follows the verb, as :

*Long ago there lived a king*

ū      hō      yū    hō-kām    ū    pā.<sup>1</sup>  
one   past time   lived   king   one.

or    ū      hō      hō-kām    yū    ū    pā.<sup>1</sup>  
         one   past time   king   lived   one.

22. In a sentence in which the words *kān* (*if* or *when*), *kū-i* (*as*), and *yām* (*time*), occur, the subject often follows the verb, as :

*From the time that the king goes*

or    yām    loh    hō-kām    ū    pā.<sup>1</sup>  
from   time   goes   king   one.

*As my father returns*    kū-i    vēng    kūn    ō.  
                         as    returns   father   my.

23. The object generally follows the verb, as :

*The child loves its mother*    kwōn    rāk    mā    ān.  
                         child    loves   mother   its.

24. When the verb is imperative, the object often precedes the verb, as :

*Give me another fish*    kā    hax    ū    tō<sup>1</sup>    dēh    ta    ō,      or  
                         fish    other   one           give   to   me.

dēh    kā    hax    ta    ō    ū    tō.<sup>1</sup>  
give   fish   other   to   me   one.

*Put my umbrella in the house*    tī    ō    ūn    ta    gāng.  
                         umbrella   my place   in   house.

<sup>1</sup> See N. 196.



## PRONOUNS

## Personal Pronouns.

*Singular.*

25. <i>I, me, my</i>	.	.	.	.	.	ō.
<i>Thou, thee, thy</i>	.	.	.	.	.	mī, 'or dē. <sup>1</sup>
<i>He, him, his</i>	.	.	.	.	.	ān, or dē.
<i>She, her</i>	.	.	.	.	.	ān, or dē.
<i>It, its</i>	.	.	.	.	.	ān, or dē.

*Plural.*

<i>We, us, our</i>	.	.	.	.	.	yē, or ē. <sup>2</sup>
<i>You, your</i>	.	.	.	.	.	pē, or dē.
<i>They, them, their</i>	.	.	.	.	.	gē, or dē.

26. When the noun referred to is collective, or is a common noun with a large numeral, instead of using the pronoun *gē* *they* (*them, their*), *ān* *he* (*she* or *it*) is alternatively used, as :

*Give me a hundred men, let them follow me*

dēh	bī	ū	pā-rī-āh,	dēh	ān	lōh	jōm	ō.
give	men	one	hundred,	give	him	go	follow	me.
		or				or		
		people				come		

## Dual Pronouns.

27. <i>We</i> ( <i>thou</i> and <i>I</i> ) both being present	.	āl.
<i>Us</i> ( <i>thee</i> and <i>me</i> ) „ „ „	.	āl.
<i>Our</i> ( <i>thy</i> and <i>my</i> ) „ „ „	.	āl.
<i>We</i> ( <i>he</i> or <i>she</i> and <i>I</i> ) both being present	.	āl.
<i>Us</i> ( <i>him</i> or <i>her</i> and <i>me</i> ) „ „ „	.	āl.
<i>Our</i> ( <i>his</i> or <i>her</i> and <i>my</i> ) „ „ „	.	āl.
<i>We</i> ( <i>he</i> or <i>she</i> and <i>I</i> ) if one is not present	.	yār.
<i>Us</i> ( <i>him</i> or <i>her</i> and <i>me</i> ) „ „ „	.	yār.
<i>Our</i> ( <i>his</i> or <i>her</i> and <i>my</i> ) „ „ „	.	yār.

<sup>1</sup> See N. 31, N. 46, N. 58, and N. 107.

<sup>2</sup> *Yē* *we* (*our, us*) is applied when some of the people to which *we* refers are not present ; *ē* *we* (*our, us*), is used when the people are all present.



N.B. When there is a noun in the sentence, the word *hā* is generally omitted, as *The house is ours* *gāng yār.*  
*house* *our.*

**31.** The Personal Pronouns *mī*, *ān*, *pē*, *gē*, *gār*, and *pār* when repeated in a sentence, often take the form of *dē* (*self*) as:

*You must not go yet*    pē hnyām      bāp      dē (or pē) lōh.  
you   not yet   is necessary   you   go.

*You (two) must not go yet*

pār hnyām bāp dē (or pār) loh.  
*you two not yet is necessary you go.*

**32.** But the first persons singular and plural, or the dual pronouns *āi* and *yār* do not follow the above rule, as :

*We must not go yet*      yē̄ (or ē̄, or āī, or yār) hnyām  
  *we*   *not yet*

bāp      yē (or ē, or āi, or yār) lqh.  
*is necessary*      *we*      *go.*

### Examples of the use of Personal Pronouns.

*They asked him to return to them*

gē hmān ta ān vēng ta dē.  
they asked to him return to them.

*We two chatted till late, it was past midnight*

yār    kār-mōn    mō    lā,    śōm    hlwō-i.  
*we two    chatted    till    late    midnight    past.*

*I am surely going to-day*    Ờ    lờh   yỗ   pạ-dĩn.  
*I               go          surely      to-day.*

*You must not hurry*    pē      māi      nyēt.  
    *you   must not   hurry.*  
    or  
    *do not*

*We could not wait*    yē   ka   bē   yē   rě.  
                                   *we not able we wait.*

*Who is it?* A-shē ān mōh?  
who it is.

*It is mine*    hā ō.

**33.** Where a noun might be repeated in a sentence, *dē* is often substituted for the second noun, as :

*The man must not go yet*    *bī hnyām    bāp    dē    lōh.*  
    man   not yet   is necessary   he   go.

*My father did not tell me*    *kūn   ō   ka   yū   dē   grāi   ta   ō.*  
    father   my   not   has   he   told   to me.

**34.** In a conversation, where a person or a thing is being discussed, the Personal Pronoun, relating to the person or the thing, is often omitted, as :

*Where is the horse ? (answer) it has run away*  
                          *hā   mō   gwāi   brāng ?   <sup>1</sup> dū   pwōt.*  
                          place   what   is   horse.   run away   away.

**35.** Sometimes a Personal Pronoun is repeated in a sentence, where the repetition would be unnecessary in English, as :

*Go away please*    *mī   vēng   bū   mī   tyī.*  
                                  thou   go back   on   thou   please.  
    or  
    still

*The old man says*    *kwōn-hyār   dāh.   or   kwōn-hyār   ān   dāh.*  
                                  old man   says.                   old man   he   says.

*Bring me here the little dog*  
                          *tōh   dēh   ta   ō   ā-ō   dē   dyāt   ān   hā   ō.*  
                          take   give   to me   dog   it   is little   it   place this  
    or  
    here.

In the above sentence *ān* it may be omitted.

In telling a story, to make the meaning very plain, the Personal Pronoun is repeated very often, as :

*His father and mother said*  
                          *kūn   ān   gār   mā   ān   dāh   gār.*  
                          father   his   they two   mother   his   said   they two.

**36.** The repetition of a Personal Pronoun sometimes changes the meaning of a sentence, as :

*I shall go*    *ō   chāng   lōh.*  
                          I   shall   go.

*I go as I please*    *ō   chāng   ō   lōh.*  
                          I   shall   I   go.

<sup>1</sup> *Ān* it understood.

*I shall work*    ṡ    chāṅ    rōr.  
*I*        *shall*    *work.*

*I work as I please*    𠄎   chāng   𠄎   rōr.  
                                  *I*     *shall*     *I*     *work.*

**37.** When two verbs follow one noun, the Personal Pronoun is sometimes inserted *between* the verbs, as :

*Men say*    bī     dāh     gē<sup>1</sup>     grā̄.  
              *men*    *say*    *they*      *tell*  
  or  
  *speak.*

*The woman does not seek to know*    ī-pān · ka   tīp   dē   năp.  
woman   not   seeks   she   know.

*The thieves cursed us*    bī     rāt     ĕh     yē   kīn     yē.  
people steal cursed us cursed us.

<i>I see</i> $\bar{o}$ $y\bar{u}$ $\bar{o}$ $m\bar{e}n.$ <i>I saw</i> <i>I saw</i> or <i>looked.</i>	<i>He saw</i> $\bar{a}n$ $y\bar{u}$ $d\bar{e}$ $m\bar{e}n.$ <i>he saw</i> <i>he saw</i> or <i>looked.</i>
---	--

*We do not wish to see her*    yē   ka   šin   yē   yū   ān.  
we   not   wish   we   see   her.

**38.** In telling a story, to make the meaning very plain, the Personal Pronoun is often repeated, and the Possessive Pronoun is repeated with each noun, as :

*His father and mother have died*

kūn   ān   gār   mā   ān   hwō-i   yām   gār.  
father his they (two) mother his finished dead they (two).

*His older and younger brothers said*

vāī     ān     gār             vā     ān     gār     dāh.  
*older brother   his   they (two)   younger brother   his   they (two)   said.*

**39.** In a sentence expressing a command, the Personal Pronoun is sometimes expressed and sometimes omitted, as :

*Do not eat*    pē    māi    hōm.    or    māi    hōm.  
                   *you*    *do not*    *eat.*                    *do not*    *eat.*

<sup>1</sup> Or *dē*.



44. The Personal Pronoun, denoting the Possessor, generally follows the object possessed, as :

*My house* gāng ȳ.  
house my.

*This house is ours* i-ō pēn gāng yār.<sup>1</sup>  
this is house our.

45. Following the Verbs tōh (*to take*), dū-ε (*to bring*), yū (*to have*), and others, the Possessive Pronoun precedes the object possessed, as :

*We take our little child* yē tōh yē kwōn dyāt.  
we take our child little.

*The young man brought his friend* ra-lyāng dū-ε dē gō.  
young man brought his friend.

*I have my child* ȳ yū ȳ kwōn.<sup>2</sup>  
I have my child.

*We (two) have not our child here*

yār ka yū yār kwōn hā ȳ.  
we two not have our child place this.

46. When dē is used to represent a Personal Pronoun (repeated in the sentence) following the verbs tōh, dū-ε and yū, as above, it precedes the object possessed, as :

*He has a garden* ān yū dē kạ-būm.  
he has his garden.

47. Where hwō-i mōh (*finished is*), begins a sentence, the Personal Pronoun, being the Subject, follows the verb, as :

*It is settled that I do not return* hwō-i mōh ka vīr ȳ.  
finished is not return I.

*It is settled that we do not give it to him*

hwō-i mōh ka dēh yē ta ān.<sup>3</sup>  
finished is not give we to him.

<sup>1</sup> Dual pronoun, see N. 27.

<sup>2</sup> The sentence ȳ yū kwōn ȳ would mean *I see my child*.  
I see child my

<sup>3</sup> Ān it is understood but not expressed.





In speaking to a stranger, if the stranger is a middle-aged person, it is polite to substitute *ān* (*uncle* or *aunt*) for the Personal Pronoun *mī* (*thou, thee, or thy*). In addressing an old person, *tā* (*grandfather*) or *yā* (*grandmother*) is often used instead of a Pronoun.

Sometimes in ceremonial language, the first person plural *yē* (*we, us* or *our*) is used instead of the first person singular *ō* (*I, me* or *my*).

52. In such an exclamation as *O friends come!* the Personal Pronoun *pē* (*you*) should be added to the sentence, as:

lqh bū-gō pē ō.  
come friends you O.

53. It may be noted that when one of the lower animals, or an inanimate object (being present) is the subject of conversation, a Demonstrative Pronoun<sup>1</sup> rather than a Personal Pronoun, is used in the first sentence, in speaking of the animal or object, as:

*It is pretty* i-ō kə-ri-ār.  
this is pretty.

54. When the Personal Pronoun *ān*, meaning *he, she* or *it*, follows the Interrogative Pronoun *shī* (*what*), the *ā* of *ān* is nearly always omitted, the two words being pronounced as one, as: *shī 'n*.

*What is it?* shī 'n mōh?  
what it is

In other cases when *ān* is preceded by a vowel, the *ā* is often dropped, as:

*Come before dark* lqh krū-ē 'n āp.  
come before it is dark.

55. The name of a person (the subject or the object) is often

<sup>1</sup> See N. 97.



*Whose daughter is she?* kwōn ī-pān ā-sē ạn mōh?  
child female whose she is.

*Whose pig is that?*

lẽ tai ā-sē ạn mōh? or lẽ ā-sē ạn mōh?  
pig that whose it is. pig whose it is.

60. *Whom?* ā-sē, sometimes pronounced ā-shē, ā-sī or ā-shī.

*Whom dost thou see?*

ā-sē mī yū dē mēn? or mī ā-sē mī yū?  
whom thou seest thou lookest thou whom thou seest.  
or  
seest.

*Whom did you hear speak?*

ā-sē grāi pē chāng<sup>1</sup> śa-tīng?  
who spoke you will hear.  
or pē yū dē śa-tīng pān-grāi<sup>2</sup> ā-sē?  
you have you heard the speaking whom.

*With whom has she gone?* r'ā-sē ạn lēh?  
with whom she went out.

*With whom art thou working?*

r'ā-sē mī rōr ūn? or ā-sē mī rōr ūn?  
with whom thou workest place whom thou workest place  
or  
keep. keep.

61. *What* śī or shī, sē or shē.

*What is the matter?* shī 'n nyā?  
what it makes.

*What is he eating?* sē ạn hōm?  
what he eats.

*What day is this?* pā-dīn shē ạn mōh?  
to-day what it is.

62. *What?* i-mō, mō.

*What dost thou believe?* i-mō mī hnyōm?  
what thou believest.

*What day is this?* śa-ngī mō ạn rōt?  
day what it arrives.

*At what time did he return?* a-kīng mō ạn vēng?  
time what he returned.

<sup>1</sup> See N. 215.

<sup>2</sup> See N. 248.

63. *Whatever* dă ī mōh (*any thing is*).

*Whatever is she doing?* dă ī mōh ān nyā?  
any ?thing is she does.

64. *Which?* i-mō, or mō.

*Which is he?* i-mō ān mōh?  
which he is.

*On which day was the child born?*

śa-ngī mō kwōn pēn bi?  
day which child became human being.  
or  
what

*Which is thy house?*

i-mō mōh gāng mī? or i-mō gāng mī mōh?  
which is house thy. which house thy is.

### Place in the Sentence of Interrogative Pronouns.

65. It is difficult to make any rule for the Place in the Sentence of Interrogative Pronouns, but when the verb has a Demonstrative Pronoun, such as i-ō (*this one*) or i-tāi (*that one*) for an object, the Demonstrative Pronoun generally begins the sentence and is immediately followed by the Interrogative Pronoun, as:

*Who brought those?* gē i-tāi ā-shē tōh dē dū-ē.  
they that who took who brought.  
or  
those

### Reflexive Pronouns.

#### *Singular.*

66. *Myself* tō ō.

*Thyself* tō mī, or tō dē<sup>1</sup>.

*Himself* tō ān, or tō dē.

*Herself* tō ān, or tō dē.

*Itself* tō ān, or tō dē.

#### *Plural.*

67. *Ourselves* tō yē, or tō ē.<sup>2</sup>

*Yourselves* tō pē, or tō dē.

*Themselves* tō gē. or tō dē.

<sup>1</sup> See N. 31.

<sup>2</sup> See note 2, page 17.

*Dual.*

- 68.** *Ourselves (myself and thyself)*    tō yār,    or    tō āī.<sup>1</sup>  
*Myself and himself (or herself)*    tō yār,    or    tō āī.  
*Thyself and himself (or herself)*    tō pār,    or    tō dē.

**69.** Sometimes the word *prim* (*old*) is inserted between the word *tō* (*self* or *body*) and the Pronoun:

[illegible]

*I myself told her this*    tō    q̄    ō    grāī    ta    ān.  
body    my    this    said    to    him.

*I myself have done it* paṇ-nyā tō prīm q̄.  
*the doing body old my.*

*He himself saw the elephant*    tō    ān    yū    sāng.  
body   his   saw   elephant.

*I-kō-i looked at the horse herself*

I-kō-i    tō    dē    ạn    mēn    brạng.  
*I-kō-i    body    her    she    looked    horse.*

### Indefinite and Distributive Pronouns.

**70.** *Any*    **đă.**

*Which wouldst thou like? Take any*

i-mō mī sīn bōn? Dǎ pān mōh tōh mī dū-ε.  
*which thou wishest get. any what is take thou bring.*

**71.** *Some* bar-dī, par-dī.

*Give me some*    dēh    ta    q̄    paṛ-dī (or baṛ-dī).  
                          give    to    me    some.

*There is some in the basket*

gwāī    bār-dī (or p̄ār-dī)    ta    jū-ār.  
*remains    some    in    basket.*

*I saw some in the market*

q̄ yū kū kăt b̄ar-dī (or p̄ar-dī).  
I saw in market some.

<sup>1</sup> See N. 27.

**72.** *Some.* Sometimes gē (*they*), and b̄ar-dī (or p̄ar-dī) (*some*) are used together, as :

*Some of her relations brought cloth to her.*

va-vāi	ān	gē	p̄ar-dī	(or b̄ar-dī)	dū-ε	ān	grū.
relations	her	they	some		brought	her	cloth.

**73.** *Some* ū k̄an-dā. This expression means *one half*, or *one part* but is also used to express *some*, as :

<i>I saw some in the village</i>	ō	yū	ū	k̄an-dā	kū	rū.
	<i>I</i>	<i>saw</i>	<i>one</i>	<i>part</i>	<i>in</i>	<i>village.</i>

**74.** *One, a man* ā-bō is sometimes used like the French word *on*, in the masculine form ā-bō, in the feminine ī-bō-ε, as :

*One (man) goes* ā-bō l̄h, *One (woman) says* ī-bō-ε grāi.

**75.** *None (no one)* applied to human beings ka . . . bī-mōh (*not any one*) or bī-mōh . . . ka. Sometimes bī-mōh is pronounced bī-hmōh.

*There are none (no people) here*

hā	ō	bī	ka	yū	bī-mōh.
place	this	people	not	are	any one

**76.** *No one* ka . . . bī-mōh, or bī-mōh ka.

<i>No one knows</i>	bī-mōh	ka	n̄p.
	any one	not	knows.

**77.** *No one, not even one* applied to human beings ka . . . hlāi ū kū.<sup>1</sup> Hlāi is sometimes pronounced hlāu.

*I have spoken to no one*

ō	ka	grāi	ta	bī	hlāi	(or hlau)	ū	kū. <sup>1</sup>
<i>I</i>	<i>not</i>	<i>spoke</i>	<i>to</i>	<i>people</i>	<i>even</i>		<i>one</i>	
				<i>or</i>				
				<i>person</i>				

*There is no one in the house*

kū	gāng	bī	ka	gwāi	hlāi	ū	kū. <sup>1</sup>
<i>in</i>	<i>house</i>	<i>people</i>	<i>not</i>	<i>remain</i>	<i>even</i>	<i>one.</i>	
		<i>or</i>					
		<i>person</i>					

<sup>1</sup> See N. 196.

78. *None* meaning *no beasts* ka . . . hlāi (or hlāu) ū tō.<sup>1</sup>

*There are, none (no cattle) on the hill*

mūk ka yū hlāi ū tō<sup>1</sup> ta sōr.  
cattle not are even one on hill.

79. *None* meaning *no fruit* ka . . . hlāi ū pōng.<sup>1</sup>

*I have none* ō ka yū hlāi ū pōng.  
I not have even one.

80. In the same way any other suitable Numeral Determinative may be used, as :

*I have none (meaning a short hank of cotton)*

ō ka yū hlāi ū kīng.<sup>1</sup>  
I not have even one.

81. *Either*. There are several ways of expressing *either*, as :

*Give me either* dēh i-mō ma-hwō-i.  
give which no matter.

*Choose either* i-mō mī ōng rār ta mī.  
which thou likest choose to thee.

82. *Neither*. *Neither* may be expressed in the same way as *Either* with the addition of ka (*not*), or māi (*do not, must not*) or tǎp (*do not, must not*) to the sentence, as :

*I shall choose neither* i-mō ō ka rār ta ō.  
which I not choose to me.

*Take neither*

i-ō i-tāi māi tōh i-mō ma-hwō-i.  
this that do not take which no matter.

or i-ō ma-hwō-i i-tāi ma-hwō-i māi tōh.  
this no matter that no matter do not take.

83. *All* pāi.

*They went up to the palace, all holding books*

gē hō ta hō pāi kōng cha-ōk.  
they went up to palace all held books.

<sup>1</sup> See N. 196.

84. *Both gār (they two, them two)*

*Both have gone gār hwō-i lqh.*  
*they (two) finished go.*

85. *Each lāi.*

*Each sells at the market lāi yāng ta kăt.*  
*each sells at market.*

## Relative Pronouns.

86. *Who ā-sē or ā-shē.*

The word *ā-sē* (or *ā-shē*) is occasionally used as a Relative Pronoun: it corresponds very much to *whoever* in English, as:

*(He) who has wisdom can teach others*

*ā-sē yū dē pīng-nyā ān pēn sōn bī.*  
*who has his wisdom he becomes teaches others.*

*(She) who wishes to give may give ā-shē sīn dēh dēh.*  
*who wishes to give give.*

As may be seen in the above sentence, the word *ā-sē*, when the subject of two verbs, takes the form of *dē* when repeated in the sentence.

87. *Who ān.*

*Ān* is often used in poetry, and sometimes in prose, to express *who*; this word, when it expresses *who* is always inserted between the noun or the pronoun and the verb, unless there is an adjective in the sentence, as:

*The old man who is ill kwōn-hyār ān ka-bē.*  
*old man who is ill.*

*You who are young men pē ān mōh ra-lyāng.*  
*you who are young men.*

*Thou who art tired mī ān ūr.*  
*thou who art tired.*

88. But when there is an adjective in the sentence, *ān* meaning *who* is placed after the adjective, as:

*All the people who remained beside the fire said*

*bī dō-ēt dō-ēt ān gwāi ta ka-fāng gē dāh.*  
*people all who remained at fire-place they said.*



**89. Who.** Palaungs more often express our Relative Pronouns in this manner :

*The man who lived there is dead*

bī gwāi hā tāi ān yām.  
man lived place that he is dead  
or  
who died.

or bī ān gwāi hā tāi ān yām.  
man he lived place that he is dead.  
or  
who

*The woman who did that work has gone away*

ī-pān hwō-i rōr i-tāi lōh pwōt.  
woman finished work that went away.

or ī-pān ān hwō-i rōr i-tāi lōh pwōt yō.<sup>1</sup>  
woman who finished work that went away.  
or  
she

**90. Whom.** The word ā-sē (or ā-shē) is sometimes used to express *whom*, as :

*I know with whom she lives* ō nāp r'ā-shē ān gwāi.  
I know with whom she lives.

But Palaungs more often express *whom* in this way :

*The child whom you saw yesterday is ill*

hō-dīn pē hwō-i yū kan-nyōm dyāt, ān ka-bē.  
yesterday you finished saw child small it is ill.

**91. Whom** pān.

*The child whom you saw yesterday is ill*

kwōn kan-nyōm pē pān mēn hō-dīn ān ka-bē.  
child child you whom saw yesterday it is ill.  
or  
little one

**92. Whose.** The English Relative Pronoun *whose* is generally expressed in Palaung as in the following sentences :

*The woman whose husband is mad is here*

bī rū ī-pān ān gwāi hā ō.  
man mad woman his lives place this.  
or  
wife

<sup>1</sup> See N. 260.

or i-pān, ra-lēh ān rū gwāi hā ū.  
 woman husband her mad lives place this.  
 or  
 wife

93. Which i-mō.

*The small house which you built*

gāng dyāt i-mō pē rōr.  
 house small which you built.

94. Which. Which can also be expressed in the same way, as :

*The jacket is lost, the sleeve of which is torn*

śa-dō kạ-tī ān kạ-sēh, hrāi pwōt dē.  
 jacket sleeve its torn disappeared away it  
 or  
 self.

or śa-dō tī kạ-sēh ān hrāi yō.<sup>1</sup>  
 jacket sleeve torn it disappeared.

or śa-dō hrāi ān yō,<sup>1</sup> tī kạ-sēh.  
 jacket disappeared it sleeve torn.

*The fowl that the cat killed is there*

i-ār, a-ngāu gǎ yām, ān gwāi hā dīn.  
 fowl cat bit dead it is place that.

or a-ngāu gǎ yām i-ār hā dīn ū tō.<sup>2</sup>  
 cat bit dead fowl place that one.

or i-ār pạn gǎ a-ngāu gwāi hā dīn.  
 fowl that which bit cat is place that

95. That

That which } Pạn.  
 What

*The skirt that the child wears is too large*

klāng pạn dī dā kwōn, dāng hnyo hnyō.  
 skirt that will wear child large very.

96. What. The sentence *I do not know what to do* would be expressed in Palaung  
 ō ka nặp kũ-i dī nyā.  
 I not know as will do.

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 196.

# Demonstrative Pronouns.

**97** *This* i-ō, or ō. These words are used when the object is in the hand, or very near the speaker, as :

*This is falling* i-ō jōh yō.<sup>1</sup>  
*this falls.*

*This has fallen* i-ō hwō-i jōh pwōt.  
*this finished fell away.*

*I shall take this* ō dī tōh i-ō.  
*I shall take this.*

**98.** *This* i-nān, or nān. I-nān or nān denotes that the object is at a greater distance than when i-ō or ō is used, as :

*Wash this* ləp i-nān. In such a short sentence, i-nān sounds better than nān.

**99.** *This.* Dīn is occasionally used to express *this*, see N. 153.

**100.** *That* i-tāi, or tāi.

These words are used by people who are near each other, and are discussing a distant object, as :

*Who is that ?* ā-shē mōh tāi.  
*who is that.*

*Who will believe that ?*

ā-sē dī hnyōm i-tāi. or i-tāi ā-sē dī hnyōm.  
*who will believe that. that who will believe.*

I-tāi and tāi are sometimes pronounced i-twāi and twāi. As a rule there is no difference in the meaning between i-tāi and i-twāi, tāi and twāi, but some families reserve i-twāi and twāi for objects in the far distance.

**101.** *That* i-dīn, or dīn. This word is used to express an object not near the person who is speaking, but near the person spoken to,<sup>2</sup> as :

*Who is that ?* ā-sē ān mōh dīn ?  
*who he is that.*

*What is that ?* shē mōh dīn ?  
*what is that.*

<sup>1</sup> See N. 260.

<sup>2</sup> Compare Latin *iste*.

102. *These* gē i-ō, gē ō, or gē nān. These follow the same rules as the singular.<sup>1</sup> If *these* signifies two persons, gār i-ō, gār ō, or gār nān would be used.

*These (fruits) are ripe*

gē ō shīn yō.<sup>2</sup> or gē ō hwō-i shīn yō.<sup>2</sup>  
 they this are ripe. they this finished are ripe.

or  
 these

or  
 these

*These (horses) were bought in China*

gē nān hwō-i jūr kūng Kē.  
 they this finished bought country China.

or  
 these

103. When the plurals gē or gār are repeated in a sentence, the first gē or gār may be omitted, as:

*Whose are these?*

gē ō ā-shē gē mōh? or i-ō ā-shē gē mōh?  
 they this whose they are. this whose they are.

or  
 these

or  
 these

104. *Those* gē i-tāi, gē tāi. If dual gār i-tāi, or gār tāi.

*I wish to look at those* ō šīn mēn gē tāi.  
 I wish look them that.

or  
 those

*Those (mangoes) are not good* gē tāi ka lă.  
 they that not are good.

or  
 those

105. *Those* gē dīn, or, if dual, gār dīn.

*Take those to the jungle* gē dīn tōh dē dū-ε ta brī.  
 they that take you bring to jungle.

or  
 those

106. I-ō, ō, i-nān, nān, i-tāi, tāi, i-dīn, dīn meaning *this* and *that* (man or woman) also the plurals gē i-ō, gē ō, &c. and the duals (see above) meaning *these* and *those* (men and women) can be used in Palaung, where, in English, we should use *this* and

<sup>1</sup> These plurals follow the same rules as the singular, see N. 97, N. 98, N. 100, and N. 101.

<sup>2</sup> See N. 260.

*that, these* and *those* as Demonstrative Adjectives, along with a noun, as :

*This (man) has come to see thee*    i-ō      mī      lq̄h      mēn.  
   *this (man)*    *thee*      *came*      *see.*

*These (men) are waiting for you*

gē	ō	rě	pē.
<i>they</i>	<i>this</i>	<i>wait</i>	<i>you.</i>

or  
*these (men)*

*Go, speak to those (women)*    lōh   kār-grāī   ra   gē   tāī.  
go   together speak   with   them   that

or  
those (women)

[illegible]

or  
*these (children)*

107. The above Pronouns, when repeated in the sentence,<sup>1</sup> take the form of *dē*, as :

[illegible]

or  
*these (men)*

### Place in the Sentence of Demonstrative Pronouns.

**108.** These generally come before the verb when the Subject and follow the verb when the Object. But when the Subject is an Interrogative Pronoun, and the Object a Demonstrative Pronoun, the Object may sometimes precede the Subject, as :

Who will do it? I-tāi ā-shē dī rōr.  
that who will do.

## ADJECTIVES

### Adjectives of Quality or State.

**109.** These Adjectives are also Verbs, as :

Sweet, to be sweet . . . . ngām.

Bad, to be bad . . . . . kǎ-öt.

Small, to be small . . . . dyāt.

Large, to be large . . . . dāng.

<sup>1</sup> See N. 31.

Hot, to be hot	.	.	.	.	māi.
Ugly, to be ugly	.	.	.	.	nyō.
Black, to be black	.	.	.	.	yīm.

*An affectionate child* kwōn rāk,  
child affectionate.

*The child loves me* kwōn rāk ō.  
child loves me.

*A small house, or the house is small* gāng dyāt.  
house small  
or  
is small.

*A great mountain, or the mountain is great* šōr dāng.  
mountain great  
or  
is great.

*The blade of a new knife* plā bōt kạn-mē.  
blade knife new  
or  
is new.

*Very good red flannel* kyūng kō kyā hnyo hnyō.  
flannel red excellent very.  
or  
is excellent.

110. The reduplication of the Adjective sometimes changes its meaning, as :

*Salt water* ōm šō.  
water salt.

*Brackish water* ōm šō šō.  
water salt salt.

*Very salt water* ōm šō šāng.  
water salt bitter.

### Place of Adjectives of Quality or State in a Sentence.

111. When the Adjective qualifies the noun, it generally follows it, as :

*The beautiful girl can sing*

ra-pyā ka-ri-ār ān bē ka-nyir.  
girl beautiful she able sing.

112. The word kwōn (*a little one, a child*) is often used to

express the sense of smallness ; it is then placed before the noun which it qualifies, as :

*A small bag* kwōn ra-pyō.  
                   child      bag.  
                   or  
                   *little one*

*A small cat, a kitten* kwōn a-ngāu.  
                           child      cat.  
                           or  
                           *little one*

113. The Adjective *lāi* (*other, different*) is also placed before the noun which it qualifies, as :

*Other villages* lāi rū.  
                           other      villages.  
                           or  
                           *different*

*Other countries* lāi kūng.  
                           other      countries.  
                           or  
                           *different*

### Indefinite Adjectives of Quantity and Number.

114. *Much* blām.

*Much rice* ra-kō blām.  
                   rice      much.

115. *Much* sap sap.

This expression is seldom used by the Palaungs of Namhsan, but is more often used than *blām* by Palaungs in the neighbouring villages.

116. *Little* che-rě, chăit, chī chī.

Chăit and chī chī represent an extremely small quantity, less than che-rě.

*Give me a little rice* dēh ta ō pōm<sup>1</sup> che-rě (or chăit,  
                           give to me rice      little.  
                   or chī chī).

or dēh pōm ta ō che-rě (or chăit, or chī chī).  
           give rice to me      little.

<sup>1</sup> ra-kō uncooked rice, pōm cooked rice.

117. *Many* blām.*There are many pigs in the village*

kū-nāu rū lě gwai blām găt.  
 in village pigs remain many very.

118. *Many* kōn. This expression is applied to human beings and to the lower animals, it is seldom applied to insects.

*Many people have come here* bī kōn ləh hā ố.  
 people many come place this.

119. *Few* brē, ka blām (*not many*), or ka gōp blām (*not very much many*).

*These people are few* bī gē nān brē hnyō.  
 people they this few very.  
 or  
 these

*Few tigers are killed there*

ra-vai bī pyām pět hā tai ka gōp blām.  
 tigers people killed quite place that not very much many.

*Few Palaungs go to Rangoon this year*

Ta-āng gē lēh Yāng-ngūn sạ-nām ố ka gōp blām.  
 Palaungs they go down Rangoon year this not very much many.

120. *Few* (a few) ār u-ai (*two three*). Ār u-ai may be substituted for ka gōp blām in the above sentence, as :

*Few Palaungs are going to Rangoon this year*

Ta-āng gē lēh Yāng-ngūn sạ-nām ố ār u-ai kū.<sup>1</sup>  
 Palaungs they go down Rangoon year this two three.

121. *All* (when applied to human beings) twōn, sometimes pronounced twōng, or tu-ōng. The Numeral Determinative kū<sup>1</sup> must be used after this word.

*All men must die* bī yām twōn kū.<sup>1</sup>  
 men die all.

or twōn kū<sup>1</sup> bī yām.  
 all men die.

bī twōn kū<sup>1</sup> bap dē yām.  
 men all is necessary they die.  
 or  
 must

<sup>1</sup> See N. 196.



*They all went to the festival*

gē lōh ta plō-ε twōn kū.<sup>1</sup>  
*they went to festival all.*

**122.** *All* b̄ar gē (*as many as they or them*).

*They all lived there* gē gwāi b̄ar gē hā tāi.  
*they lived as many as they place that.*

**123.** *All* when applied to the lower animals twōn, twōng, or tu-ōng. The Numeral Determinative tō<sup>1</sup> must be used after this word.

*All the cattle have run away* mūk twōn tō dū pwōt.  
*cattle all ran away away.*

or mūk gē twōn tō<sup>1</sup> dū dō-εt yō.<sup>2</sup>  
*cattle they all ran away all.*

or b̄ar gwāi mūk gē dū pwōt.  
*as many as are cattle they ran away away.*

**124.** *All* when applied to inanimate objects, twōn or tu-ōn. This word is sometimes, but not always, followed by a Numeral Determinative (see N. 189).

*I am bringing all the things* ̄ō dū-ε twōn nē.  
*I bring all things.*

**125.** *All* tōng. This word is of Shan origin, and, when used, the accompanying noun seems always to be of Shan origin, as:

*She walked all day* ̄an lōh tōng v̄an. The sentence  
*she went all day.*

̄An lōh twōn śa-ngī means *She goes daily*.  
*she goes every day.*

The words to express *all night* tōng kūn are also taken from the Shan, but the Palaung words twōn hmō (*all night*) may also be said. In this case hmō, the shortened form of ra-hmō *night* must be used.

*They went every day all day for five days*

gē lōh tōng v̄an tōng v̄an, ̄an<sup>3</sup> dō-εt p̄an śa-ngī  
*they went all day all day they all five days.*

<sup>1</sup> See N. 196.

<sup>2</sup> See N. 260.

<sup>3</sup> See N. 26.

or    nāu    p̄an    s̄a-ngī    gē    b̄ap    dē    lōh    twōn    s̄a-ngī.  
          in    five    days    they    must    they    go    all    day.  
    or  
    is necessary

In the first example, the reduplication of *tōng vān* makes it more emphatic.

**126.** *All dō-et.*

*Her sons are all married*

         kwōn    ī-mē    ̄an    gē    brōng    dō-et.  
          children    male    her    they    married    all.  
 or    kwōn    ī-mē    ̄an    gē    k̄at    dō-et.  
          children    male    her    they    married    all.  
 or    kwōn    ī-mē    ̄an    hwō-i    k̄at    twōn    kū.<sup>1</sup>  
          children    male    her    finished    married    all.

*They ate all the fish*    gē    b̄ap    dō-et    k̄a.  
    they    ate    all    fish.

*They have finished eating all the rice*

         gē    hwō-i    hōm    dō-et    pōm.  
          they    finished    ate    all    rice.

**127.** *All dō-et dō-et.*

*All the women carry lamps*

         ī-p̄an    dō-et dō-et    kōng    rāng.  
          women    all    carry    lamps.

The expression *dō-et dō-et* as well as meaning *All* seems to express *Completely* and *Altogether*, and may be used when these words may be substituted for *All* in an English sentence, as:

*All the grass was wet*    k̄ar-b̄an    ōm    dō-et dō-et.  
    grass    wet    all  
    or  
    completely.

or    k̄ar-b̄an    hwō-i    ōm    dō-et.  
          grass    finished    water    all.

**128.** *All tāng ka-p̄n.*

This expression is not very commonly used, it means *All* in the sense of a very great number, as:

*All the people were gathered together*

         bī    tāng    ka-p̄n    k̄ar-chū.  
          people    all    together    gathered.

<sup>1</sup> See N. 196.

*They sold all the pots* gē yāng klō tāng ka-pūn.  
*They sold pots all.*

129. *All, the whole* pāi.

*He put on all the paint on the whole of his house*

ān pu-ōn dō-ēt śa-nām ta gāng dē pāi krōng.<sup>1</sup>  
*he painted all paint on house his all*  
*or*  
*whole.*

*All the year* pāi śa-nām. *Every year* twōn śa-nām.

*He gave me all the bread*

ān dēh ta ō dō-ēt mōng pāi pōng.<sup>1</sup>  
*he gave to me all bread all.*

*It has rained all this month* kyār ō jūng pāi kyār.  
*month this rain all month.*  
*or*  
*whole*

or kyār ō pāi kyār ān jūng.  
*month this all month it rained.*  
*or*  
*whole*

130. *All* pāi kūng.

This expression really means the whole of the people in the country, but some of the Palaungs use it in a more restricted sense, to mean *Whole* or *All*, as :

*The tiger ate all the ox*

ra-vāi hōm dō-ēt mūk pāi kūng,  
*tiger ate all ox all*  
*or*  
*whole.*

but it would be more correct to say

ra-vāi hōm dō-ēt mūk ū tō.<sup>1</sup>  
*tiger ate all ox one.*

The sentence Ra-vāi hōm pāi mūk would mean  
*tiger ate with ox.*

*The tiger ate with the ox.*

131. *All the people, everybody* bī pāi kūng pāi rū (*people*

<sup>1</sup> See N. 196.

(in) all (the) country (and) all villages), meaning all the people in the country in which the speaker is.

All the people, everybody    bī twōn kūn twōn rū  
    people all country all villages  
 (people (in) all (the) country (and) villages), meaning all the people in the surrounding countries.

132. Sometimes ū (one) is used in the sense of All, or Whole, as :

All her life, her whole life    ū a-śāk ān.  
    one life her.

They watched the whole night, or all the night  
          gē rě ū hmō.  
          they watched one night.

133. No (none, no one), when applied to human beings ū kū<sup>1</sup> ka, as :  
    one  
          not

No Palaungs arrived    Ta-āng ū kū<sup>1</sup> ka rōt.  
    Palaungs one not arrived.

134. Some b̄ar-dī, p̄ar-dī.

I saw some flowers in the valley  
          ō yū pōh p̄ar-dī ta plōng.  
          I saw flowers some in valley.

135. Some ū k̄an-dā. This expression really means half or a part, but is used to denote some, as :

I picked some orchids in the jungle  
          ō p̄ăt kū brī pōh rīng-gēng ū k̄an-dā.  
          I picked in jungle flowers orchid one part.  
    or  
    some

He caught some fish

ān bōn a-tō-ε kā ū k̄an-dā.  
          he got caught fish one part.  
    or  
    some

B̄ar-dī or p̄ar-dī may be used instead of ū k̄an-dā in the above sentence.

<sup>1</sup> See N. 196.

136. *Some* kạn-dī kạn-dī.*I bought some mushrooms yesterday*

ô	jūr	hō-dīn	tir	kạn-dī	kạn-dī.
<i>I</i>	<i>bought</i>	<i>yesterday</i>	<i>mushrooms</i>	<i>some.</i>	

137. *Several* ka brē ka blām (*not few not many*). This would apply to eight or ten people.

<i>Several women</i>	i-păn	ka	brē	ka	blām.
<i>women</i>	<i>not</i>	<i>few</i>	<i>not</i>	<i>many.</i>	

138. *Any* tēng.*I cannot get any fruit*

plē	ô	ka	bē	ô	bôn	tēng	yố. <sup>1</sup>
<i>fruit</i>	<i>I</i>	<i>not</i>	<i>able</i>	<i>I</i>	<i>get</i>	<i>any.</i>	

139. *Any* đã.*Any man can go*

dã	bī	mōh	pēn (or bē)	dē	lọh,	lọh.
<i>any</i>	<i>man</i>	<i>is</i>	<i>able</i>	<i>he</i>	<i>goes</i>	<i>goes.</i>

140. *Any* ū . . . ū with the appropriate Numeral Determinative, see N. 196.

<i>Pick any fruit</i>	pēh	plē	ū	pōng <sup>2</sup>	ū	pōng. <sup>2</sup>
<i>pick</i>	<i>fruit</i>	<i>one</i>		<i>one.</i>		

141. *Any (one)* ū kũ<sup>2</sup> ū kũ.<sup>2</sup>

<i>Any one may come back</i>	vēng	ū	kũ <sup>2</sup>	ū	kũ. <sup>2</sup>
	<i>come back</i>	<i>one</i>		<i>one.</i>	

142. *Not any, not even a few*ka . . . hlāi che-rě, ka hlāi ū kũ<sup>2</sup> (*not even one*).

<i>I have not any horses</i>	ô	ka	yū	biăng	hlāi	che-rě.
<i>I</i>	<i>not</i>	<i>have</i>	<i>horses</i>	<i>even</i>	<i>few.</i>	

<i>I have not spoken to any man,</i>	or	<i>I have not even spoken to</i>						
<i>one man</i>	ô	ka	grai	ta	bī	hlāi	ū	kũ. <sup>2</sup>
<i>I</i>	<i>not</i>	<i>spoke</i>	<i>to</i>	<i>people</i>	<i>even</i>	<i>one.</i>		

<sup>1</sup> See N. 260.<sup>2</sup> See N. 196.

**143. Enough** lōm.*The people are very many, the bananas are not enough*

bī	kōn	gāt,	klwō-ε	gē	ō	dī	ka	lōm
people	many	very	bananas	they	this	will	not	enough
				or				or
				these				be enough

hōm	gē.	or	bī	kōn	gāt,	klwō-ε	gē	ō
eat	they.		people	many	very	bananas	they	this
							or	
							these	

dī	ka	lōm	bī	kōn.
will	not	enough	people	many.
		or		
		be enough		

**144.** Lōm lōm, or lūm lūm may be used instead of lōm.**145. Enough** gōp.*Give me enough grass* dēh ta ̄ gōp lū-i.  
give to me enough grass.*Give him food until he has enough*dēh ta ̄n gōp p̄n-hōm.  
give to him enough food.**Place of Indefinite Adjectives of Quantity and Number.****146.** The Place of these Adjectives in the Sentence may be gathered from the above examples ; there is no universal rule.**Demonstrative Adjectives.****147.** There are no Definite or Indefinite Articles in Palaung, as :*The cow came into the garden, or a cow came into the garden*mūk ka-mā<sup>1</sup> ū tō<sup>1</sup> līp ta ̄-yēn.  
cow one entered in garden.or mūk ka-ma<sup>1</sup> līp ta ̄-yēn.  
cow entered in garden.**148.** For *the* cow, meaning a cow that is well known to the speaker and hearer, dīn or tāi (*that*) would be used, as :*The (that) cow came into the garden*mūk ka-mā<sup>1</sup> tāi (or dīn) līp ta ̄-yēn.  
cow that entered in garden.<sup>1</sup> See N. 196.

149. *This* i-ō, or ō. Used when the object is in the hand, or very near the speaker, as :

*This horse's bit is unfastened* gǎ brǎng ō ạn kạ-kǎh.  
bit horse this is unfastened.

150. *This* i-nān, or nān.

I-nān or nān is used when the object is farther away than when i-ō or ō is used.

*Wash this cloth* lạp grū i-nān (or nān).  
wash cloth this.

*I am taking this basket*

ộ tōh ộ dū-ε jū-ạr i-nān (or nān).  
I take I bring basket this.

151. *That* i-tāi, or tāi. This expression is used when both speaker and hearer are at a distance from the object, as :

*Take this fan to that man's mother*

mā i-mē tāi tōh mi dēh ra-yặp ō.  
mother man that take thou give fan this.

or ra-yặp i-ō tōh mī dū-ε ta mā ā-bō tāi.  
fan this take thou bring to mother man that.

or ra-yặp i-ō mā ā-bō tāi tōh pwọt dē dū-ε.  
fan this mother man that take away thou bring.

*I shall ask that one*

ộ dī sạ-mwọt ta ũ kũ<sup>1</sup> tāi.  
I shall ask to one that.

*Sell that basket at the market*

jū-ạr tāi dēh yặng ta kăt.  
basket that give sell in market.  
or  
at

or yặng jū-ạr tāi ta kăt.  
sell basket that in market.

152. I-tāi and tāi are sometimes pronounced i-twāi and

<sup>1</sup> See N. 196.





158. Same rūm (*together*), mō-rūm (*from mōh to be, rūm together*).

*This is the same kind of mango as that*

plē brī ō plē brī tāi mōh rūm (or mō-rūm).  
 fruit jungle this fruit jungle that are together.  
 or or or  
 mango mango same.

*This is the same cloth as that*

grū ō gār grū tāi mō-rūm (or mōh rūm).  
 cloth this they two cloth that same.

159. Same, like, similar hnēr.

*She is like her younger sister*

ān hnēr vā ān (or dē).  
 she like younger sister her her.<sup>1</sup>  
 or  
 is like

160. Like kũ-i, or kī.

Kũ-i may be substituted for hnēr in the above sentence.

*I have never seen it like this*

ō ka tōm yū kũ-i (or kī) ō hlāi ū lōh.  
 I not ever saw as this ever one time.  
 or  
 like

161. Another ; other h̄ar.

*Another woman does that work* ī-pān\* h̄ar rōr tāi.  
 woman other worked that.  
 or  
 another

or ī-pān h̄ar ū kũ<sup>2</sup> ān rōr tāi.  
 woman other one she worked that.  
 or  
 another

162. Another i-h̄ar or h̄ar. I-h̄ar is often used in speaking of inanimate objects, and sometimes of the lower animals, as :

*Give me another fish*

dēh kā i-h̄ar ta ō ū tō.<sup>2</sup>  
 give fish other to me one.  
 or  
 another

*He has gone to another place* ān lōh hā h̄ar.  
 he went place another.  
 or  
 other

<sup>1</sup> See N. 31.

<sup>2</sup> See N. 196.



169. *Other* bī.

*Other countries* kūng bī. *Other villages* rū bī.  
*countries other.* *villages other.*

170. *Such*. There is no word to express the English word *Such*: the sentence, *Such a man is very good* would be expressed in Palaung, bī kū-i ān lă hnyo hnyō.  
*man as he is good very.*  
 or  
*like*

## Distributive Adjectives.

171. *Each*.

When applied to human beings ū kū<sup>1</sup> ū kū<sup>1</sup> (*one one*).  
*one one.*

When applied to the lower animals ū tō<sup>1</sup> ū tō<sup>1</sup>.  
*one one.*

When applied to inanimate objects ū . . . ū followed by the appropriate Numeral Determinative,<sup>1</sup>

*I gave each kind to each person*

ō hwō-i dēh yō<sup>2</sup> ta ū kū<sup>1</sup> ū nē ū kū<sup>1</sup> ū nē.  
*I finished gave to one person one thing one person one thing.*

*I have given something to each person*

ō hwō-i dēh ta gē ū nē ū nē twōn kū.<sup>1</sup>  
*I finished gave to them one thing one thing all person.*  
 or  
*every*

*Each brought three bowls*

ū kū<sup>1</sup> dū-ε u-āi ša-lō ū kū.<sup>1</sup>  
*one person brought three bowls one person.*

172. *Each* lāi (*different*).

*Let each one drink* dēh gē lāi te-āng ū kū.<sup>1</sup>  
*give them each drink one*  
 or  
*different*

173. *Each* pāu . . . măn.

*Each of the men* ī-mē pāu ī-mē măn.  
*men each men each.*

<sup>1</sup> See N. 196.<sup>2</sup> See N. 260.

**174. Each other** *kạ*.

The prefix *kạ* is used before many Palaung words to express *Each other*, as :

*To scold, to quarrel* *ch*, *to abuse each other* *kạ-ēh*.

N.B. This prefix, however, does not always mean *Each other*, as :

*A coffin* *lōng*, *to gamble* *kạ-lōng*.

**175.** Sometimes *kạ*, used as a prefix, means *Together*, and sometimes it changes the meaning of a verb, as :

*To commit a fault* *lūt*.

*To make a mistake* *kạ-lūt*.

*To fold, to double* *tāp*, *repetition or repeatedly* *kạ-tāp*.

*To decide* *sāng*, *to distribute* *kạ-sāng*.

**176. Each, Every.** The same Palaung words that express *All* *twōn kū*, *twōn tō*, &c. (see N. 194) are used to express *Each* and *Every*, and there is no rule for their position in the sentence.

**177. Every.** Sometimes the word *Every* is expressed by the reduplication of a phrase, as :

*Every four days go to see him*

pōn	śa-ngī	pōn	śa-ngī	lōh	ta	ān.
four	days	four	days	go	to	him.

### Adjectives of Number.

#### Cardinal Numbers.

**178.** In counting, *hlēh* is used to express *one*, but when *one* is used with a noun expressed, *ū* is used.

1 *ū*, or *hlēh*.

2 *ār*.

3 *u-āi*, sometimes pronounced *ō-i*.

4 *pōn*.

5 *pān*.

- 6 tōr, or tō.
- 7 pūr.
- 8 tā.
- 9 tīm.
- 10 kōr, ū kōr. Sometimes ū kṇ is used.
- 11 kōr na (or nōṅ) ū, or kōr na (or nōṅ) hlēh.
- 12 kōr na (or nōṅ) ār.
- 13 kōr na (or nōṅ) u-āi, or kōr na (or nōṅ) ō-i.
- 14 kōr na (or nōṅ) pōn.
- 15 kōr na (or nōṅ) pṇ.
- 16 kōr na (or nōṅ) tōr.
- 17 kōr na (or nōṅ) pūr.
- 18 kōr na (or nōṅ) tā.
- 19 kōr na (or nōṅ) tīm.
- 20 ār kōr.
- 21 ār kōr na (or nōṅ) ū, or ār kōr na hlēh.
- 30 u-āi kōr.
- 40 pōn kōr.
- 50 pṇ kōr.
- 60 tōr kōr.
- 70 pūr kōr.
- 80 tā kōr.
- 90 tīm kōr
- 100 ū pṇ-ri-āh, or ū pri-ā.
- 105 ū pṇ-ri-āh na (or nōṅ) pṇ.
- 110 ū pṇ-ri-āh na (or nōṅ) kōr.
- 120 ū pṇ-ri-āh na (or nōṅ) ār kōr.
- 125 ū pṇ-ri-āh na (or nōṅ) ār kōr na pṇ.
- 200 ār pṇ-ri-āh.
- 500 pṇ pṇ-ri-āh.
- 1,000 ū hrēṅ.
- 1,005 ū hrēṅ na (or nōṅ) pṇ.
- 2,000 ār hrēṅ.
- 10,000 ū hmūn.
- 20,000 ār hmūn.



*Five (people) are picking tea leaves*

gē păt hlā myām . păn kū.<sup>1</sup>  
they pick leaves tea five.

*I have two sons and three daughters*

ō yū kwōn i-mē ār ku,<sup>1</sup> kwōn i-păn u-āi kū.<sup>1</sup>  
I have children male two children female three.

(the second kwōn may be omitted).

*He came twice to see thee* ăn vêng mēn mī ār lōh.  
he returned see thee two times.

*That is the sixth woman* i-tāi mōh i-păn tōr kū.<sup>1</sup>  
that is woman six.

**181.** *The first born child*, whether male or female, is called kwōn tịng.

*The eldest son* is also called vī dăng. Should he die before he reaches the age of four or five years, the second son becomes vī dăng.

*The second son*, if there are only two, is called kwōn tām; if he has an older and a younger brother, he is called vī kạn-dī (the middle one), or in the short form vī dī.

*The third son* . . . . vī dyăt.

*The fourth son* . . . . vī dot.

*The fifth son* . . . . vī krū.

*The sixth son* . . . . vī dōn.

*The seventh son* . . . . vī lō-i.

*The youngest child*, whether son or daughter kwōn tộ.

*The eldest daughter* . . . . dī dăng.

*The second daughter* . . . . dī kạn-dī, or dī dī.

*The third daughter* . . . . dī dyăt.

*The fourth daughter* . . . . dī dot.

*The fifth daughter* . . . . dī krū.

*The sixth daughter* . . . . dī dōn.

*The seventh daughter* . . . . dī lō-i.

<sup>1</sup> See N. 196.

*He is an only child*    ān    ō    mōh    kwōn    ū    kū.<sup>1</sup>  
    he    this    is    child    one.

or            ān    ō    mōh    gō    kwōn    ū    kū.<sup>1</sup>  
    he    this    is    only    child    one.

*Her fifth son has died*    vī krū    ān    ān    yām.  
    fifth son    her    he    is dead.

*The second daughter of the chief has married*

   dī kạn-dī    pạ-māng    ān    lēh.  
    second daughter    chief    she    is gone out.  
    or  
    is married.

**182.** *Half kạn-dā.* Kạn-dā is generally used to express a half, or a part that may be removed from the rest, as:

*Half the men were asleep*    bī    it    ū    kạn-dā.  
    men    slept    one    half.

*He ate half the fruit*    ān    hōm    plē    ū    kạn-dā.  
    he    ate    fruit    one    half.

**183.** *Half kạn-dī.* Kạn-dī generally applies to what cannot be divided and taken away, as:

*Half way up the hill*    kạn-dī    sōr.  
    half    hill.

**184.** *Half bạ-dī, pạ-dī, kạn-dī kạn-dī.* These words may all be used to express half.

**185.** *Half, or a part dōn, ū dōn.*

*I have smoked half my cheroot*

   ō    hwō-i    te-āng    sạ-lēk    ū    dōn    ō.  
    I    finished    smoke    cheroot    one    half    my.

*I have smoked the half of my cheroots*

   sạ-lēk    ō    gē    hwō-i    te-āng    ū    kạn-dā.  
    cheroots    my    they    finished    smoke    one    half.

In the last sentence ū dōn would not be used.

<sup>1</sup> See N. 196.



*This well is half full of water*

ōm bōng ỗ nặ ạn ũ dộn.  
water hole this is full it one half.

or  
well

or ōm bōng ỗ nặ ặn-dì ặn-dì.  
water hole this is full half.

or  
well

*Half the house fell* găng pyộh dē ũ dộn.  
house fell it one half.

or  
self

or găng pyộh pwặt ũ ặn-dā ặn-dì.  
house fell away one half half  
or  
some.

186. As in the above sentences there is often, in Palaung, a reduplication of Adjective.

187. *Half kwāi.* Kwāi is used when the half to which it refers is not an actually separated quantity, as :

*Half a rupee* rŭn ũ kwāi. or kwāi ũ byā.  
silver one half. half one rupee.

*Give me half a basket of rice*

ra-kō ũ tâng đin dēh ta ộ ũ kwāi.  
rice one basket that give to me one half.

### Place of Numerals in the Sentence.

188. Sometimes the Cardinal Numeral Adjectives are used in the same way as the Numerals in English, and stand before the nouns which they qualify, as :

*One village* ũ rŭ, *two villages* ặr rŭ.

189. Sometimes the Cardinal Numeral Adjectives follow the words which they qualify, when thus preceded they are followed by a descriptive Determinative, as :

*Horse* brặng, *one horse* brặng ũ tō.<sup>1</sup>

<sup>1</sup> See N. 196.



*The person in front* kū<sup>1</sup> ra-ăt.  
*before.*

*The last person in a row (Indian file)* kū<sup>1</sup> ra-băn.  
*behind.*

N.B.—But in poetry kū often stands for mī *thou, thee, and thy.*

### List of a few of the Principal Numeral Determinatives.

#### 196.

Bộng		follows a noun denoting	<i>a bundle of sticks, a bouquet of flowers tied together.</i>
Brā	”	”	<i>a meal.</i>
Chăn	”	”	<i>a hanging tray, a shelf.</i>
Chū	”	”	<i>a halo, the bank of a river, an image of the Buddha.</i>
Dăng	”	”	<i>something long and narrow.</i>
Dộn	”	”	<i>a short block of wood.</i>
Gwōng	”	”	<i>a ring.</i>
Hlăng	”	”	<i>an arrow, a small boat, a tripod (for supporting the rice pot), a chair.</i>
Hlō	”	”	<i>a long hank of cotton.</i>
Hōng	”	”	<i>a weighing-machine, a mortar, bellows, a carriage, a coffin, a box, a bed, a room.</i>
I-ūp	”	”	<i>a box.</i>
Kạ-mā	”	”	<i>a female beast, any tool or instrument such as a sword, a comb, a chisel.</i>

<sup>1</sup> See N. 196.

Kạn-ăng	follows a noun denoting	<i>a precious stone, a cart.</i>
Kạn-blă-a	„ „ „	<i>anything flat, a ceiling,</i>
Kạn-blă-ak	„ „ „	<i>a mat, a banknote,</i>
Kạn-blī-a	„ „ „	<i>a brick, a biscuit,</i>
		<i>a cloud.</i>
Kạn-dă	„ „ „	<i>a cheek.</i>
Kạn-lūm	„ „ „	<i>a lump of anything.</i>
Kạ-ăng	„ „ „	<i>a flower with many</i>
Kạ-ri-ōng	„ „ „	<i>petals, a bunch of</i>
Kri-ăng	„ „ „	<i>small fruits (such as</i>
		<i>raspberries), a bunch</i>
		<i>of flowers (not tied</i>
		<i>together).</i>
Kạ-lūng	„ „ „	<i>a bundle, a boot, a</i>
		<i>lump of amber.</i>
Kạ-pā	„ „ „	<i>a 'comb' of bananas.</i>
Kạ-vyăng	„ „ „	<i>a coil, a circle.</i>
Kịng	„ „ „	<i>a short hank of cotton.</i>
Klōng	„ „ „	<i>the bank of a stream,</i>
		<i>the bank of a tank.</i>
Kộu	„ „ „	<i>an arm, an ear, a leg,</i>
		<i>a foot, a hand, an</i>
		<i>anklet, a bracelet, a</i>
		<i>bale.</i>
Krộng	„ „ „	<i>a large boat, an altar,</i>
		<i>a bier, a house, a</i>
		<i>room.</i>
Kū	„ „ „	<i>a human being, a doll.</i>
Lâu	„ „ „	<i>a gun, the sound of an</i>
		<i>explosion.</i>
Lōh	„ „ „	<i>a storm, an earthquake.</i>
Nē	„ „ „	<i>a piece of cloth, a husk</i>
		<i>of paddy.</i>

Ngựặng } Nyặng } Nyộng }	follows a noun denoting	<i>a bamboo, a chain, a rosary, a braid (of hair), a stick, a long fibrous root, a buckle, a cactus, a candle, a match, a needle, a pencil, a vein, a floor, a belt, a flower (with few petals), a post, a bow (for arrows), a banana tree.</i>
Ỉã	„ „ „	<i>a king, an image of a king.</i>
Ỉãk	„ „ „	<i>half of a length of cloth.</i>
Plã	„ „ „	<i>a plate, a leaf, a cup, a basin, a flat board, a mushroom.</i>
Plộng	„ „ „	<i>a channel for water.</i>
Põn	„ „ „	<i>a curtain or screen dividing a room, an envelope, an awning, a skin, a book, a carpet, a blanket.</i>
Pộng	„ „ „	<i>anything round (such as an orange).</i>
Ra-hlộng	„ „ „	<i>a bunch of bananas.</i>
Ra-hũn	„ „ „	<i>a covey of birds.</i>
Ren-jặng	„ „ „	<i>a suit of clothes.</i>
Rịn-sặm	„ „ „	<i>a song.</i>
Rộng	„ „ „	<i>a honey-comb, a wasps' nest.</i>
Sũ } Chũ }	„ „ „	<i>a pagoda, an image of the Buddha.</i>



*That girl is more beautiful than those in the village*

ra-pyā tāi kə-rī-ār dōr ra-pyā gē tāi ū rū  
 girl that beautiful than girls they that one village  
 or  
 is beautiful those

nān hnyo hnyō.  
 this very.

*He is bolder than his tall friend*

ān vāu dōn dōr bū-gō jār dē.  
 he bold excels than friend tall his.  
 or  
 is bold

*The pleasant village where I live is larger than this village*

rū ta-kū-i ra-gwāi ō dāng dōr rū ō.  
 village pleasant dwelling my large than village this.  
 or  
 is large

*This slippery path is shorter than that*

ra-dēng dyāt kli-āt ēm dōr tāi.  
 road small slippery is short than that.

or ra-dēng dyāt kli-āt ka hlūng bəp tāi.  
 road small slippery not is long as much as that.

*My white horse is not larger than yours*

brāng blō ō ō ka dāng dōr brāng pē.  
 horse white my this not is large than horse your.  
 or  
 large

*He is worse than his younger brother*

ān vāp<sup>1</sup> dōr vā ān.  
 he bad than younger brother his.  
 or  
 is bad

In the following sentence dōr is not required.

*He is the richer of the two* gār ār kū<sup>2</sup> ān krīm.  
 they (two) he is rich  
 or  
 rich.

<sup>1</sup> Vāp meaning bad, to be bad, seems seldom used except in the comparative and superlative degree. If another adjective is used in the sentence it follows vāp.

<sup>2</sup> See N. 196.

198. The Superlative Degree is expressed by *dōr* (*than*), followed by the plural of the word with which the comparison is made, as :

*That fat girl is the plainest girl in the whole village*

ra-pyā klīng t̄ai nyō dōr ra-pyā dō-ēt dō-ēt pāi rū.  
 girl fat that ugly than girls all whole village.  
 or  
 is ugly

or kū rū ra-pyā klīng t̄ai nyō dōr ra-pyā gē h̄ar.  
 in village girl fat that ugly than girls they other.  
 or  
 is ugly

*That black bird is the least beautiful*

śim yīm dīn ka-ri-ār dōr śim h̄ar ch̄ait ch̄ait.  
 bird black that beautiful than birds other little.

or śim yīm t̄ai ān ka rēng ka-ri-ār dōr śim gē h̄ar.  
 bird black that it not strong beautiful than birds they other.  
 or  
 is strong is beautiful

*Of the three he is the best*

kū-nāu gē u-āi kū<sup>1</sup> ān lā dōr gē.  
 in them three he good than they.  
 or  
 is good

*He is the worst* ān ka-lā dōr gē.  
 he bad than they.  
 or  
 is bad

or ān v̄ar dōr gē.  
 he bad than they.  
 or  
 is bad

or ān v̄ar kā-ōt dōr bī h̄nyo h̄nyō.  
 it bad bad than people very much.  
 or  
 is bad is bad

199. The word *kyūk* is sometimes used to express *the most*.

200. When a noun stands for the thing compared, it is

<sup>1</sup> See N. 196.



usual to repeat it in order to express the thing to which it is compared, as :

*This garden is larger than thine*

ō-yēn    ō    vāh    dōr    ō-yēn    mī.  
garden    this    large    than    garden    thy.  
                                 or  
                                 is large

The sentence   Ō-yēn   ō   vāh   dōr   hā   mī  
                  garden   this   large   than   place   thy  
                               or  
                               is large                  or  
   thine

would not be correct: if, however, the gardens have already been compared, ān vāh dōr hā mī might be said.

*it large than place thy.*  
*or or*  
*is large thine*

### Place of Dōr in the Sentence.

**201.** Dōr follows the adjective, which is expressed in the Comparative or Superlative Degree.

## VERBS

**202.** There is no difference in form between a Transitive and an Intransitive Verb.

203. Where the Passive Voice is expressed in English by the addition of the Verb *to be*, there is often no difference in Palaung between the Active Voice and the Passive, as :

*I shut the door*    Ṡ    sāṅg    bāng-bōh.  
                               I      shut          door.

*The door is shut*    bāng-bōh    sāng.  
                                 door    is shut.

*To float, to be afloat* plūr.

*To arouse (another), to be aroused* pyŭ.

*To unfasten, to be unfastened* kăh.

In many cases the Passive Voice cannot be expressed by a

verb in Palaung: the sentence *The man was killed by the Kachins*, would be *The Kachins killed the man*

Kāng pyām pēt ī-mē.  
Kachins killed quite man.

Occasionally this form is used

ī-mē kām dē yām kōp Kāng.  
man suffered he died on account of Kachins.

**204.** The Verb is not modified in any way to express Number or Person, as:

*I give* ṡ dēh: *they give* gē dēh.

**205.** Neither is there any way in which the Verb is changed to express a difference in Mood, as:

*He gives* ān dēh: (*if*) *he give* ān (kən) dēh.

**206.** The Infinitive Mood is expressed by the simple Verb, as:

*They asked him to return to them*

gē hmān ta ān vēng ta dē.  
they asked to him return to them.

**207.** But it is sometimes preceded by the Preposition *ta* (*to*). The addition of this Preposition, however, sometimes changes the meaning of the sentence, as:

*I know my work* ṡ năp rōr.  
*I know work.*

*I know how to work* ṡ năp ta rōr.  
*I know to work.*

**208.** Often when a Preposition is used with the Infinitive in an English sentence, it is omitted in Palaung, as:

*To laugh at a person* yūm bī.  
*laugh person.*

**209.** The Imperative Mood is expressed by the simple verb, as:

*Go* lōh, or, more politely, *lōh tyī go please*. The Verb is often reduplicated for the sake of emphasis, as:

*Go* lōh lōh.

**210.** The reduplication of a Verb, however, does not always express a more emphatic command, it sometimes entirely changes the meaning of the word, as :

*To hide* blōng, *to throw water* (on a floor) blōng blōng.

*To remain* gwāi; *to say, to speak* dāh.

*To remain speaking* gwāi dāh.

*To repeat anything or repeatedly* gwāi gwāi dāh.

*To throw* tẽ, *to throw quickly* tẽ tẽ.

*To hang without movement* jwǒ, *to hang with a swinging movement, to dangle* jwǒ jwǒ.

**211.** In such a sentence as *Let us go* lq̄h, the same form is used as in the Present Tense, *We go* ẽ lq̄h.

**212.** Tense may be expressed by prefixing or affixing some particle, which, however, is very often omitted when the context makes the meaning clear without it. Some of these Particles, such as Hwō-i (*to finish*), which is used to express Past Time, are really Verbs.

**213.** The Present Tense, and habitual action, are both expressed by the simple Verb, as :

*I go, or am going* ̄ lq̄h.

*Thou goest, or art going* mī lq̄h.

*He, she, or it goes, or is going* ̄n lq̄h.

*We go, or are going* yẽ lq̄h, or ẽ lq̄h.

*You go, or are going* pẽ lq̄h.

*They go, or are going* gẽ lq̄h.

**214.** Past Tense is generally expressed by prefixing Hwō-i (often pronounced hwāi) or Hī, or Hī hwō-i to the Verb. These Particles immediately precede the Verb, as :

*I was going, I went, I have gone, I had gone*

̄ hwō-i lq̄h, or ̄ hī lq̄h, or ̄ hī hwō-i lq̄h.

Hwō-i and Hī may be omitted if another word in the



**220.** The Prefix *Dī* may be used to express the immediate Future, as well as the distant Future, as :

*He will go quickly*    ăn dī ləh    pāi pāi.  
    he will go            quickly.

or            ăn chāng (or chă or sã)    ləh    pāi pāi.  
                  he will     go            quickly.

**221.** The Prefixes *Chāng* and *Dī* are sometimes used together, as :

*I shall go*    ō chāng dī ləh.  
                  I shall shall go.

**222.** The Future is often used in Palaung, where the Future is understood, but not expressed, in English, as :

*Are you going ?*    pē dī ləh kə ?<sup>1</sup>  
    you will go.

*If it rains*    kən ăn dī jūng.  
                  if it will rain.

*Thou must go*    mī dī būp dē ləh.  
    thou will is necessary thou go.

or            mī chāng būp dē ləh.  
                  thou will is necessary thou go.

*She does not know what to do*

ăn ka năp kŭ-i dī nyā.  
          she not knows as will do.

*I saw it in time before it fell*

c̄r yām dī jōh ăn,    ō yŭ.  
          from time will fall it I saw.

*Her mother waits to speak to her*

mā ăn rē dī grāi ta ăn.  
          mother her waits will speak to her.

*Why should you not go ?*    shē pē chāng ka ləh ?  
    why you will not go.

**223.** When a Verb is repeated, as in the following example, the Future Prefix should also be repeated, as :

*Will you go or not ?*    pē dī ləh,    pē dī ka ləh ?  
    you will go    you will not go.

<sup>1</sup> See N. 261.

**224.** In a sentence expressing a command, when the negative is prohibitory, a Future Prefix is not used in the sentence, as :

*Do not go (at a future date)*    mī    māi    ləh.  
    thou    do not    go.  
    or  
    must not

**225.** Certain families among the Palaungs use the prefix *Dī* more than the prefixes *Chāng*, *Chă*, and *S'ă*, while others use *Chāng*, *Chă*, and *S'ă* more than *Dī*.

**226.** The Prefix *Chām* is also used to express Future Time.

**227.** The Particle *Ma-hwō-i* (*no matter*), is often used to express the English word *Let*. It is used as a command in the third persons, singular and plural, as :

*Let him go*    ān    ləh    ma-hwō-i.  
    he    goes    no matter.

The above sentence is said in anger or impatience: it would be more polite to say

*Dēh ān ləh tyī, or dēh ān ləh ma-hwō-i.*  
          give him go please                   give him go no matter.

**228.** When *Ma-hwō-i* is used in the first person; it means *In any case* or *Of course*. *Q̄ ləh ma-hwō-i* means *I shall go in any case*, or *I shall go of course*.

It is difficult to lay down rules for the exact use of *Ma-hwō-i*, as in the following sentence,

*It does not matter whether you do it or not*

pē    ka    rōr    ma-hwō-i,  
          you    not    work    no matter,  
                                  or  
                                  do

but the same sentence may also mean *You have done no work*.

**229.** The word *Ka-rāng* appears to mean *To will, to wish*; it is generally used in impatience, or in anger, as :

*If he wishes to go, let him go*    ka-rāng    ləh    ma-hwō-i.  
    (he) wishes    go    no matter.

*I will speak*    q̄ ka-rāng grāi.

*Ka-rāng dāh* seems to mean *Let them talk*.

**230.** *Need* may be expressed by the Auxiliary Verb *Lō* (*to want, to require*). See examples at page 75.

**231.** *May* is sometimes expressed in this way

*I may go*    ḡ    ləh,    ḡ    ka    ləh,    ka    nəp.  
                   I    go    I    not    go    not    know.

**232.** *Let* and *May* are often expressed by the Auxiliary Verb *Dēh* (*to give*). See examples at page 76.

**233.** *May* is sometimes expressed by the word *Sāng-tō*, as :

*I may go*    kən    ka    sāng-tō    ḡ    dī    ləh.  
                   if    not    may    I    shall    go.

**234.** The English word *Must* may be expressed by the Auxiliary Verb *Bāp* (or *būp*), and *Bōn* (*to be necessary*). See page 77.

*Must* may also be expressed by adding the Palaung word *Hynō* (*surely, certainly*) to the sentence, as :

*He must be here*    ān    gwāi    hynō    hā    ō.  
                                   he    remains    surely    place    this.

**235.** *Ought* is expressed by the Auxiliary Verb *Lă* (*to be good*). See page 77. The word *Tāik* is used by some Palaungs, as :

*I ought to tell him*    ḡ    tāik    grāi    ta    ān.  
                                   I    ought    tell    to    him.

**236.** Conditional sentences are expressed by the introduction of *Kən* (*if*) into the sentence. See N. 491.

**237.** The English words *Can* and *Could* may be expressed by the Auxiliary Verbs *Bē* or *Pēn*, which mean *To be able*. See page 76.

**238.** When the English word *Should* implies *Duty*, it may be translated by either of the words used to express *Ought*. See N. 235.

In such a sentence as *I should have seen it, if . . .* Palaungs would say Kạn . . . ộ yũ ạn.  
                                   if                    I   saw   it.

**239.** *Would* is expressed by the Auxiliary Verb *Śin* (*to wish*). See page 80.

**240.** The Verb follows the subject in simple sentences, but often precedes the subject when there are the words Kạn (*if or when*), Kū-i (*as*), and Yām (*time*) in the sentence.<sup>1</sup>

**241.** When a Verb has two subjects, the Verb is generally repeated for each, as :

*The horse and the ox ran away*

brạng dū pwőt, mūk dū pwőt.  
       horse ran away away ox ran away away.

**242.** But if the sentences are united by the word Gār (*they two, them two, both*), it is not necessary to repeat the Verb, as :

*The horse and the ox ran away*

brạng gār mūk dū pwőt dē.  
       horse they two ox ran away away they.  
                                   or  
                                   both

or       brạng mūk gār dū pwőt.  
           horse ox they two ran away away.  
                                   or  
                                   both

**243.** It is often necessary to repeat the Verb, in sentences where it is understood, but not repeated, in English, as :

*Wilt thou do it or not ?*

mī dī rōr kō<sup>2</sup>, mī dī ka rōr ēh ?<sup>2</sup>  
       thou wilt do                   thou wilt not do.

**244.** When a Transitive Verb has two direct objects, the Verb must be repeated for each, as :

*First he bought a horse, then a mule*

lōh ra-ăt ạn jūr brạng, lōh ra-bạn ạn jūr lō.  
       time before he bought horse time after he bought mule.

<sup>1</sup> See N. 22, N. 43, N. 299, and N. 491.

<sup>2</sup> See N. 261.



**245.** In an Imperative sentence, the Verb generally precedes the object, as :

*Go into the house*   lip   ta   gāng,   or   lip   gāng.  
                                   *enter*   *to*   *house*                    *enter*   *house.*  
   or  
   in

**246.** In the case of a double object, in an Imperative sentence, the direct object immediately follows the Verb, and is followed by the indirect object, as :

*Give me the knife*    dēh   bōt   ta   ō   tyī.  
                       give   knife   to   me   please.

**247.** Occasionally the Verb follows the direct object, as:

*Give me the knife*    bōt    dēh    ta    ō    tyī.  
                          knife    give    to    me    please.

Certain Palaung families use this form, but other Palaungs say that it is more correct to begin the Imperative sentence with the Verb.

### Verbal Nouns.

**248.** Verbs are sometimes turned into Verbal Nouns by adding, as a prefix, Pan (*what, that which*), or Ra.

*Examples of Nouns formed from Verbs.*

*To give* dēh, *the giving, that which is given* pan-dēh.

To say dāh, the speaking, that which is spoken, the speech  
pan-dāh.

*To be hot māi, the state of being hot ra-māi.*

*To be mōh, the state of being, the reason pan-mōh.*

*To love* rāk, *the loving, love* paṇ-rāk.

*To kill* pyām, *the killing, the execution* pau-pyām.

*To pull* fűt, *the pulling, a bandage* paṇ-fűt.

*To live* gwāī, *a dwelling-place* ra-gwāī.

*To comb the hair* jār, *the combing* pan-jār, *a comb* ra-jār.



**253.** It is difficult to lay down any rule for the Prefixes Pạn and Ra, as their meaning varies for different words. Pạn-nặp ặn means *that which he knows, his knowledge*, ặn pạn nặp dề means *he pretends to know*.

**254.** When there is a reduplication, with Pạn or Ra prefixed to a Verb to form a Verbal Noun, the Prefix is only used with the first word, as :

*To be restless* vyặng vyặng, *restlessness* pạn-vyặng vyặng, or ra-vyặng vyặng.

**255.** When there is a negative in the sentence, the Prefix is often separated from the Verb, as :

*To arrive* rột, *the arriving* ra-rột, *the not arriving* ra ka rột.

### Auxiliary Verbs.

**256.** There are many Auxiliary Verbs, which sometimes precede and sometimes follow the principal Verb.

**257.** The subject generally precedes the Auxiliary, and a pronoun to represent it is inserted before the principal Verb. But when an Auxiliary, such as Pết (see page 77) follows the Verb, the subject or a pronoun to represent the subject need not be repeated.

### Examples of Auxiliary Verbs.

*To want, to require* lơ.

This verb is used to express *Need*, as :

*You need not work to-day*

ơ ka lơ pề rờr pạ-dìn.  
I not want you work to-day.

or pạ-dìn ơ ka lơ dềh pề rờr.  
to-day I not want give you work.

*He has come here so I need not go*

ặn vềng hầ ồ, ơ ka lơ lợh.  
he came place this I not need go.

*To give* dēh.

The English words *Let* and *May* are often expressed by the Auxiliary Verb dēh, as :

*Let in the air* dēh kūr līp.  
give air enter.

*Let me go, or may I go* dēh ȳ lōh tyī.  
give me go please.

*Let him go* dēh ān lōh.  
give him go.

*To think* fāng.

This word is sometimes used in Palaung where the word *May* is used in English, as :

*I may return* ȳ fāng ȳ vēng.  
I think I return.

*To be able* bē.

*To be able* pēn.

Bē and Pēn are both used to express the English words *Can* and *Could*, as :

*I can work* ȳ bē (or pēn) ȳ rōr.  
I am able I work.

*I could not eat* ȳ ka bē ȳ hōm.  
I not am able I eat.

Pēn *to be able* is seldom used in such sentences as :  
*He was able to sleep* ; ān bōn dē īt (*he got he (or his) sleep*) would be used.

Pēn īt means *In the habit of sleeping*.

*To be, to become* pēn.

*I am going* ȳ pēn lōh.  
I become go.

*I am cold* ȳ pēn ngōng.  
I become cold.

*He does not know what is the matter with him*

ān ka-bē, ān ka năp pēn bāp ān.  
he is ill he not knows become matter him.

*I have finished being king*

ō hwō-i ka pēn hō-kām.  
*I finished not become king.*  
 or  
*am*

*To be necessary būp, bāp.*

*I must go* ō būp ō loh.  
*I necessary I go.*

*I must dance at the feast*

ō dī būp kā ta plō-ε.  
*I shall is necessary dance at feast.*

*To be necessary bōn (to get).*

*I must go* ō bōn ō loh.  
*I got I go.*

*To be good lă.*

Lă is sometimes used to express the English word  
*Ought*, as :

*I ought to work* ō lă ta rōr.  
*I good to work.*

*He ought to return* ān lă ta vēng.  
*he good to return.*

*To come from* } yŭ.  
*To rise up* }

This Auxiliary is often used where, in an English sentence, Past Time is expressed. Palaungs in telling a story, constantly use this verb, as :

*The king died* hō-kām yŭ<sup>1</sup> yām.  
*king rose up died.*

*To finish* }  
*To throw away* } pēt.

Pēt is used as an Auxiliary Verb to denote a completed action, as :

*It is dead* ān yām pēt.  
*it is dead finished.*  
 or  
*quite*

<sup>1</sup> See N. 216

*The man has gone, the woman remains*

ī-mē hwō-i lōh, ī-pān gwāi pēt.  
*man finished gone woman remains finished.*

Pēt always follows the principal Verb, and, when Pēt is used, it is not necessary to repeat the noun or pronoun before the Auxiliary. See 257.

*To break* bri-ăp, *to be quite broken, to be of no more use*  
 bri-ăp pēt. *To divorce* pēt pēt.

*To follow* jōm.

When Jōm is used with the Verb Lōh *to go*, or *to come*, the meaning is *To go together*, or *To come together*.

*To get, to have* bōn.

*He has slept* ān bōn dē it.  
                   he got his sleep.

**258.** The Palaung word hmōm, which sometimes means *To feel, To be good, to be gentle*, is often used to intensify the Verb that follows it, as :

*To be surprised* ām, *to be greatly surprised, to be astonished*  
 hmōm ām. The addition of this word to a sentence sometimes changes the meaning of the Verb, as :

*To be afraid* yō, *to be horrible* hmōm yō.

### Examples of Verbs in Common Use.

*To be, to continue* }  
*To exist, to remain* } gwāi.

*Be good, stay quietly* gwāi lă lă.  
                                   remain well.

*Where is his house ?*

Hā mō gwāi gāng ān ?  
 place what is house his.  
           or  
           where

or      gāng    ăn    hā    mō    ăn    gwai ?  
          house   his   place   what   it   is.  
                          or  
                          where

*To be, to belong* mōh.

*What is that ?*    shē    'n    mōh ?  
                          what   it   is.

*Which is the hut ?*    i-mō    mōh    kạ-hūp ?  
                          which   is   hut

*I wrote this letter*    lik    ỗ    mōh    ỗ    tēm.  
                          letter   this   is   I   wrote.

*To be, to have* }  
*To exist*        } yū.

*There are many flowers on that side of the mountain*

lặp    tãi    sōr    yū    pōh    blăm    blăm.  
          side   that   mountain   has   flowers   many.  
                          or  
                          are

*I have money*    ỗ    yū    răn.  
                          I   have   silver.

The above sentence means that the money has been in the possession of the speaker for some time. If the money has been acquired recently, the verb Bồn (*to get, to have*) would be used instead of Yū.

*To be, to do* nyā.

*I wish to know how he is*

kū-i    mō    ăn    nyā    ỗ    sịn    nặp.  
          as   what   is   does   I   wish   know.

*To get, to have* bōn.

*How old art thou ?*

bạ      mō    a-sāk    mī    bōn ?  
          as much as   what   life   thou   hast.

or      bạ      mō    a-sāk    mī    gwai ?  
          as much as   what   life   thou   art  
                          or  
                          remainest.

or      bạ      mō    a-sāk    mī    yū ?  
          as much as   what   life   thou   hast.





*To go out* (of a house) lēh.

*To go into* (a house) hō.

As all Palaung houses are built at a considerable height from the ground, any one entering must first ascend the steps to the entrance door, and descend the steps on leaving the house.

*To come, to go* lqh.

This verb is used to express movement, the context showing whether the meaning is *To come* or *to go*, as :

*Come here* lqh hā ō.  
come place this.

*Go there* lqh hā tāi.  
go place that.

*To arrive, to appear* pō.

*They arrived at the village*

gē hwō-i pō ta rū.  
they finished arrived at village.

*To come, to arrive* rōt.

This verb may be used instead of Pō in the above sentence.

*To go back*  
*To return, to come back* } vēng.

Lqh must never be used in a sentence, when *To return* is intended to be expressed, as :

*I am going home* (*I am returning home*)

ō vēng ta gāng ō.  
I return to house my.

*To go into* līp.

*They went into the jungle* gē līp ta brī.  
they entered to jungle.

*To see* yū.

*I have seen my paddy-field* ō yū mār ō.  
I saw paddy-field my.

*To see, to look at* mēn.

*Look at me* mēn ȯ.  
look me.

The Verbs Yū *to see*, and Mēn *to look at, to see* are very often used together in the sentence, as :

*Can you see?* pē yū dē mēn?  
you see you look.

*To look* ngōp.

*Look at this* ngōp i-ō.  
look this.

Ngōp and Mēn both meaning *To look* are often used together in the same sentence, as :

*Look at this* ngōp mēn ȯ.  
look look this.

*To look for* }  
*To search for* } tīp, or lēm.

*He has gone to search for the horse*

ān hwȯ-i lōh tīp (or lēm) brāng.  
he finished went search for horse.

*To give* dēh.

*Give me water please, I shall be grateful to thee*

rōk mī, dēh ōm ta ȯ tyī.  
depend thee give water to me please.

Sometimes this verb is understood but not expressed, see second example, N. 426.

*To steal* (without violence) rāt.

*He stole his mother's things* ān rāt grū mā dē.  
he stole things mother his.

Rāt also means to be in a state of secrecy, as :

*I shall go secretly* ȯ rāt ȯ lōh.  
I steal I go.

*To rob* (with violence) hmā (*to snatch*).

*To be difficult* kyū.

*It is difficult to go* lōh kyū.  
to go is difficult.

*To expect mōng.*

*She expects a letter*    ăn   mōng   dē   bōn   lik.  
    she   expects   she   gets   letter.

The equivalent of the English word *Expect* is often omitted in a Palaung sentence, as :

*He asked me when I expected to return*

bān   mō   ō   dī   vēng   ăn   śar-mwōt   ō.  
  time   what   I   shall   return   he   asked   me.  
                  or  
                  when

*To hope.*

There does not appear to be any exact equivalent in Palaung for the English word *Hope*; *To think fāng*, or *To expect mōng*, or *To give dēh* are used, as :

*I hope to arrive*    ō   fāng   ō   rōt.  
                                  I   think   I   arrive.

or  
           ō   dēh    ō   rōt.  
          I   give   I   arrive.

*I hope that thou wilt be well to-morrow*

a-hnăp   dēh   mī   ka-jō.  
  to-morrow   give   thee   to be well.

*To put upon, to place gām.*

*Put it on the table*    gām   ăn   pāng   sa-bwē.  
                                  place   it   on   table.

*To put into*    }  
*To drop into* } hlăp.

*Put the rice into the basket*    hlăp   ra-kō   ta   jū-ăr.  
    put into   rice   in   basket.

*To talk, to speak ngyē.*

*We talked to them*    yē   ngyē   ra   gē.  
                                  we   talked   with   them.

The word *Ngyē* is often used in conjunction with *grāi* to speak, as :

*We talked to them*    yē   ngyē   grāi   ra   gē.  
                                  we   talked   spoke   with   them.



*Art thou going?*    mī dī ləh kə? or mī dī ləh əh?  
                               thou wilt go.                    thou wilt go.

*Is there enough rice for all the people?*

pōm lōm dō-ət kə bī?  
       rice is enough all                    people.

It may be seen from the above examples, that the Particles denoting a question are generally, but not always, placed at the end of a sentence.

**262.** When a double verb is used, each verb having the same meaning, the Particle *kə* may be placed after the first verb, instead of at the end of the sentence, as:

*Do you see?*    pē yū kə dē mēn?  
                               you see                    you see  
   or  
   look.

**263.** When the Particle *kə* denotes a question, it is sometimes placed before the object, as:

*Are you going outside?*    pē šīn ləh kə ra-īŋ?  
   you wish go out                    outside.

**264.** The Palaung word *pwōt* (*away*) is often used as an affix to a verb, to express *Quite*, or *At once*, as:

*It is quite dead*    ān yām pwōt.  
                               it died away  
   or  
   quite.

**265.** The verb *pēt* (*to finish, to throw away*), is also used to express *Quite*, as:

*It is quite dead*    ān yām pēt.  
                               it died finish  
   or  
   quite.

**266.** The Particle *tyī* (sometimes pronounced *chī*) is used as an affix, and may be translated by the English word *Please*. It is polite to add this Particle to all short imperative sentences, as:

*Go*    ləh, or ləh tyī.

*Take the horse*    tōn   brāng   tyī.  
                          escort   horse   please.

*Please eat*    hōm   tyī.  
                          eat   please.

*It is not so*    ka   mōh   tyī.  
                          not   is   please.

But note that the sentence Mōh ẽ (*it is*), is never mōh tyī.

**267.** *Please, thank you, to be grateful.* The Palaung word rōk (*to depend on*) when used in a sentence, may express gratitude for favours that are past, or for favours that may come. This expression is never used to an inferior in rank, only to an equal or to a superior.

*I thank thee*    rōk   mī.  
                          depend on   thee

or    mōh   rōk   ō   ta            mī.   or   rōk   mī   tyī.  
          am   depend   I   to (or on)   thee.   depend on   thee   please.

## ADVERBS

**268.** Many Adjectives and Verbs become Adverbs by reduplication: the word is used alone for the Adjective or for the Verb, and is repeated for the Adverb. Although this is often the case, it is not always so. Verbs are very often the same as Adjectives, and are sometimes reduplicated for the sake of emphasis, and the Adjective is also used occasionally in a reduplicated form.

*Good, to be good*    lă.   *Well*   lă lă.

*Loud, to be loud*    rēng,   *loudly*,   rēng rēng.

### Examples of Adverbs and Adverbial phrases of Time and Number.

**269.** *Before*   ra-ăt,   krū-ẽ,   động,   ăi.

The above Adverbs are generally interchangeable, but Ra-ăt and Krū-ẽ are most generally used.

*Come before dark* rōt ra-ăt ăn ăp.  
arrive before it is dark.

or rōt krū-ε ăn ăp. or rōt ăi ăn ăp.  
arrive before it is dark. arrive before it is dark.

**270.** *Now, at present* ū dīn (one time), or ū dīn ō (one time this).

*At present I shall give thee ten rupees of wages*

ū dīn (or ū dīn ō), ō dī dēh la-gă ta mī ū kōr byā.  
one time I shall give wages to thee one ten rupees.

*I am going now to see him*

ō dī lōh ngōp ăn ū dīn ō.  
I shall go look him one time this.

**271.** *Late* lā, or lā lā, jū-qt, jū-ăt or jet.

*The thieves came late last night*

bī rāt gē rōt ū yām jet sōin.  
people steal they arrived one time late night.

or hmō pī bī rāt gē rōt lā.  
night last people steal they arrived late.

*To-morrow morning late come for a little*

a-hnăp ra-vār lā lā mī chă hō ū mōt.  
to-morrow morning late thou wilt come up one little while.

**272.** *After, afterwards, then* ra-băn, hwō-i (finished).

*After sleeping he returned to the fire*

hwō-i it ăn chăng<sup>1</sup> vêng ta ngār.  
finished sleep he will return to fire.

*He arrived after the others* ăn rōt ra-băn bī.  
he arrived after others.

**273.** *Very late, long after* jū-qt ra-băn.

*She arrived long after* ăn rōt jū-qt ra-băn.  
he arrived late after.

or hwō-i jū ăn chăng<sup>1</sup> rōt.  
finished long she will arrive.

<sup>1</sup> See N. 215.

**274. Last ra-bān.***Thou arrivest after the others, or thou arrivest last*

mī pō ra-bān bī. or mī rōt lā ra-bān bī.  
 thou arrivest after others. thou arrivest late after others.  
 or  
 appearest

or mī rōt jū-ōt lā ra-bān bī.  
 thou arrivest late late after others.

**275. Early jāu jāu.***Come here early to-morrow morning*

dēh mī pō ra-vār a-hnāp jāu jāu.  
 give thee arrive morning to-morrow early.  
 or  
 appear

or ra-vār a-hnāp lōh hā ō jāu jāu.  
 morning to-morrow come place this early.

**276. After a while, in future bān dīn (future time).**

*Go after a while bān dīn mī lōh.*  
 future time thou go.

**277. After a while (in seven or eight days) grā bān (time future).***We shall meet after a while*

yām bān dīn ū śa-ngī ē dī kə-yū.  
 time future time one day we shall together see  
 or  
 together meet.

**278. In a little (from a few minutes to three or four hours) a-dē.**

*Go in a little a-dē mī lōh. or a-dē mī lōh tyī.*  
 in a little thou go. in a little thou go please.

**279. In a little (in two or three hours) mō a-dē (till a little).***Bring the child here in a little*

mō a-dē tōn kwōn kan-nyōm hā ō.  
 till a little bring little one child place this.  
 or  
 child



280. *Immediately, in a few minutes* ū ka-prě, ū mōt, ū prě.

*I am going immediately*

ō lōh ū ka-prě. or ō lōh ū mōt.  
I go one at once. I go one little while.

281. *For a little* ū mōt.

*I am going to see him for a little*

ō dī lōh mēn ăn ū mōt.  
I shall go look him one little while.

282. When there is a reduplication of ū mōt, as: ū mōt ū mōt, it expresses *Frequently, every little while*.

283. *At once* ū lōh (*one time*).

*Mend the road at once* brē ra-dēng ū lōh.  
mend road one time.

284. *Formerly* ra-ăt hō (*before past time*), or ăt hō, from one or two months to three or four years.

*We did it formerly* ra-ăt hō yē hwō-i nyā.  
before past time we finished did.

285. *Formerly* krū-ē'ō (*before this*) from one to two months.

286. *Long ago, once upon a time* ū hō (*one past time*).

*Long ago there lived a king* ū hō yū hō-kām ū pā.<sup>1</sup>  
one past time lived king one.

or ū hō hō-kām gwāi ū pā.<sup>1</sup>  
one past time king was one.

287. *Often* kái (*to be diligent*).

*Take the medicine often* kái te-āng ša-nām.  
be diligent drink medicine.

288. *Already* hwō-i (*finished*), ū dīn (*one time, now*).

*His hair is already white* hū kīng ăn hwō-i hrām.  
hair head his finished white.

or hū kīng ăn ū dīn hrām dō-et dō-et.  
hair head his one time white altogether.

<sup>1</sup> See N. 196.

*Our prayer time is already past*

a-kīng grūp p̄rā yē hwō-i bōn.  
time reverence god our finished past.

or a-kīng śu-tōng yē hwō-i bōn yǒ.<sup>1</sup>  
time pray we finished past.

**289.** *Already ra-ăt (before).*

*I have already eaten* ȳ hōm pōm ra-ăt.  
I ate rice before.

**290.** *A moment ago, one time ago ū pī.*

*While I was working a moment ago I cut my hand*

ū yām rōr ȳ ū pī ȳ klă tī ȳ.  
one time worked I one time ago I cut hand my.

**291.** *Still, yet hnyēn.*

*He was still far* ăn hnyēn gwāi śa-ngāi.  
he still was far.

**292.** *Still, yet bū.*

*Wait yet a little* rě bū ū mōt.  
wait still one little while.

*Eat still a little* hōm bū che-rě  
eat still little.

**293.** *Again tēng (repeat).*

*Say it again* tēng mī grāi. or grāi tēng hnyo hnyō.  
again thou tell. tell again very much.

**294.** *Again vīr, or vīr ū lōh (again one time).*

*Come again* mī vīr lōh ū lōh.  
thou again come one time.

*He is dead, I shall not see him again* ăn hwō-i yām yǒ,<sup>1</sup>  
he finished dead

bān dīn ȳ hwō-i ka vīr yī ăn.  
future time I finished not again see him.

**295.** *Again and again ū lōh tēng ū lōh (one time repeat one time).*

<sup>1</sup> See N. 260.

*I have told you again and again not to do it*

hwō-i ū lōh tēng ū lōh 'māi nyā', ō dāh pē.  
finished one time again one time do not do I say you.

**296.** *Once again* tēng ū lōh, or vīr ū lōh.

*Come once again*

vēng tēng ū lōh. or vīr lōh ū lōh.  
return again one time. again come one time.

*After this come once again*

ra-bān ō vēng hā ō ū lōh.  
after this return place this one time.

**297.** *Once again* ū yām dīn ō (*one time time this*).

**298.** *Only once* ū lōh gō (*one time only*).

*I have only once seen him* ō yū ān ū lōh gō.  
I saw him one time only.

**299.** *When, while, during* yām, ū yām (*one time*). This expression may be used either in speaking of the past or of the future.

*When thou didst arrive I was changing my dress*

ū yām rōt mī ō kar-hlāi rīn-dā ō.  
one time arrived thou I changed dress my.

*When you go to-morrow* yām dī lōh pē a-hnăp.  
time will go you to-morrow

*While I was at Rangoon I was not well*

ū yām gwāi ō Yāng-ngūn ō ka-bē.  
one time remained I Rangoon I was ill.

In some sentences Yām is used in preference to Ū yām, it is difficult to lay down a rule as to which expression should be used.

**300.** *When* (relating to the future) kạn, sometimes pronounced kịn.

*Please tell him when you see him*

pē kạn yū ān, grāi ta ān tyī.  
you when see him tell to him please.

*When the time comes I shall speak*

kạn rōt a-kīng ăn ô dĩ grāi.  
when arrives time its I shall speak.

*Run when he calls thee*

ăn kạn tỗ mī, pūng pwōt dē.  
he when calls thee run away thou.

or yām tỗ ăn ta mī pūng pwōt yỗ.<sup>1</sup>  
time calls he to thee run away.

or yām tỗ mī ta ăn, lōi pāi pāi.  
time calls thou to him go quickly.

*Let us dance when the drums beat*

kạn gār krūng yē kā dō-et dō-et.  
when beat drums we dance all.

or yē kā yām gār bī ta krūng.  
we dance time beat people to drums.

or ū yām gār bī ta krūng, yē dĩ kā.  
one time beat people at drums we shall dance.  
or  
to

### 301. First ra-ăt (before).

*First he built a bridge, then he dug a well*

ra-ăt ăn rōr kạ-pủ, ra-bạn ăn kūng ơm bống.  
before he made bridge after he dug water hole.  
or  
well

or hwō-i rōr kạ-pủ, yủ<sup>2</sup> kūng ơm bống.  
finished made bridge rose up dug water hole.  
or  
well

### 302. Last ra-bạn. See the above sentence.

### 303. Over, past and gone lūt pwōt (? over away).

Our eating time is past a-kīng hōm ē lūt pwōt.  
time eat we ? over away.

or a-kīng hōm ē hwō-i lūt.  
time eat we finished ? over.

or hwō-i bôn a-kīng hōm ē.  
finished passed time eat we.

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 216.

**304.** *Soon* ka jǔ (*not long*).

*He will soon marry*    ăn    ka    jũ    ăn    dī    brōng    kăt.  
                                   *he    not    long    he    will    arrange    to marry.*

**305.** *Soon, immediately* ka-prě (? *little while*).

*He will soon arrive*   ū   ka-prě   ān   dī   rōt.  
    one   ? little while   he   will   arrive.  
    or  
    soon

**306.** *Always* shē shē.

*God exists always*    p̄rā-pen-chāu    gwāi    shē shē.  
    *God*                    *remains*    *always.*

307. *Always* dǎ yām mōh (*any time be*), or twōn lōh (*all time, every time*).

*Thou canst always come here to see me*

dēh mī vēng hā ō dǎ yām mōh (or twōn lōh).  
give thee return place this any time be every time.

**308.** *Always* (in the life time) ū jō (*one existence*).

*If thou always livest with me, I shall love thee*

mī   k̄an   gwaī   ra   ō   ū   jō   dē   ō   dī   rāk   mī.  
*thou   if   remainest   with   me   one   life   thy   I   shall   love   thee.*

*He is always ill*   ān   ka-bē   ū   jō   dē.  
he   is ill   one   life   his.

or     ān   ka-bē   shē shē.   or   ān   ka-bē   ūn   shē shē.  
*he   is ill   always.   he   is ill   keeps   always.*

**309.** *Never* ka . . . hlāi ū lōh (*not . . . even one time*) or hlāi ū lōh . . . ka.

*He never goes to see his mother*

ān ka lōh mēn mā dē hlāi ū lōh.  
he not goes look mother his even one time.

or      hlāi    ū    lōh    ān    ka    lōh    mēn    mā    dē.  
*even one time he not goes look mother his.*

Hlāi ū lōh is sometimes pronounced hlāu ū lōh.

**310.** *Never* ka tōm (*not ? ever*).

*I have never seen him*    ḡ   ka   tōm   yū   āu.  
*I       not    ? ever   saw   him.*

**311.** *Sometimes* ū lö. lōh, pēn lōh pēn sū.

*Sometimes the chief goes to Mandalay* ū lö lōh (or pēn  
one ? time time

lōh pēn sū) pạ-māng lēh Kūng-brān. or pạ-māng  
chief goes down Mandalay. chief

lēh Kūng-brān ū lö lōh (or pēn lōh pēn sū)  
goes down Mandalay one ? time time.

*Sometimes he works in his paddy-field* ū lö lōh (or pēn  
one ? time time

lōh pēn sū) ăn rōr ta mār.  
he works in paddy-field.

*Sometimes he cannot sleep*

ū lö lōh ăn ka bōn dē ít.  
one ? time time he not gets his sleep.  
or  
has

**312.** *Once* ū lōh (one time).

*I see him once a month* ū kyār ō yū ăn ū lōh.  
one month I see him one time.

or ō yū ăn ū kyār ū lōh.  
I saw him one month one time.

or pēn kyār ō yū ăn ū lōh.  
become month I see him one time.

*I have seen him once* ō yū ăn ū lōh.  
I saw him one time.

or ō. yū ō mēn ăn ū lōh yō.<sup>1</sup>  
I saw I looked him one time.

### 313. Days and Years.

*To-day* pạ-dīn.

*To-morrow* a-hnăp.

*To-morrow night* ra-hmō a-hnăp (night to-morrow).

*This afternoon* ăa-ngī pạ-dīn tyūn hmō.  
day to-day not yet night.

or pạ-dīn ăa-ngī hlwō-i. or pạ-dīn hlwō-i lā lā.  
to-day day past. to-day past late.  
or  
sun

<sup>1</sup> See N. 260

*To-morrow afternoon*      a-hnăp    ṣa-ngī    hlwō-i.  
to-morrow                  day                  past.

or      a-hnăp      şa-ngī      hlwō-i      lā lā.  
to-morrow      day      past      late.

*The day after to-morrow*      a-kū.

*In three days*      a-kē.

*In four days*      a-kǐ.

*In five days*      a-kǔ.

*In six days*      tōr    ṣa-ngī    dī    rōt.  
                          six        days    will    arrive.

*A week*    pūr   śa-ngī,   pūr   śa-ngī   ū   lōh,   ū   grā,   ū   pāt.  
*seven*       *days*       *seven*       *days*   *one*   *time.*

*Two weeks*      pūr      śa-ngī      ār      lōh.  
*seven*      *days*      *two*      *times.*

*Ten days*      ũ vōng.

*Twenty days*      ār vōng.

*Yesterday*      hō-dīn.<sup>1</sup>

*Yesterday night*      ra-hmō   hō-dīn.

*The day before yesterday*      kar-vū-ε   hō-dīn.

*Three days ago*      kar-vū-ε   kar-vū-ε   hō-dīn.

*One day before*      ra-ăt   nān.

*The other day*      ta   ăť   năn.

*Four days ago*      hwō̄-i    bōn    pōn    ṣa-ngī.  
                          *finished*    *past*    *four*    *days.*

*This year*      śa-nām      ō.  
                         year      this.

*Last year*      sạ-năm    hw̄-i    bôn.    or    sạ-năm    hō.  
                          year      finishe*d*    past.                   year      past time.

*Two years ago*      k̐ar-vū-ε    śa-nām    hō.  
                        *above*         *year*    *past time.*

*Three years ago*      kəṛ-vū-ε    kəṛ-vū-ε    śa-nām    hō.  
                                 above                    above                    year                    past time.

*Four years ago*      k̄ar-vū-ε      śa-nām      ō      p̄ōn      śa-nām.  
                                  above                      year                      this                      four                      years.

<sup>1</sup> Literally *hō past time* and *dīn time*.

*Five years ago* hwō-i bōn pān s̄a-nām.  
finished past five years.

*Next year* s̄a-nām dī rōt, or s̄a-nām dī pō.  
year will arrive year will appear  
or  
arrive.

*In two years* ār s̄a-nām dī rōt.  
two years will arrive.

or ār s̄a-nām dī pō.  
two years will appear.  
or  
arrive

### Adverbs of Place.

**314.** *Near* dāt, dāt dāt, prō (*beside*).

*If thou art near, thou canst hear him speak*

mī kạn gwāi dāt dāt, mī chāng s̄a-tīng ngyē ān.  
thou if remainest near thou wilt hear words his

*Do not stay so near* māi gwāi dāt.  
do not remain near.

**315.** *In front* ra-āt.

*He stood in front of me* ān jāng ra-āt ō.  
He stood before me.  
or  
in front

*She sat in front* ān mō ra-āt.  
she sat in front.

**316.** *Behind* ra-bān.

*I shall follow behind* ō dī jōm ra-bān.  
I shall follow behind.

**317.** *On* bū.

*I am going on* ō dī vēng bū č.<sup>1</sup>  
I shall return on.

**318.** *Far, afar off* s̄a-ngāi.

*Far beyond the village* sēh rū s̄a-ngāi s̄a-ngāi.<sup>2</sup>  
beyond village far far.

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 268.



319. *Here* hā ō (*place this* see N. 97).

*He is not here*    ăn    ka    gwāi    hā    ō.  
                          he    not    remains    place    this.

320. *There (near by)* hā nān (*place this* see N. 98); hā dīn  
 (*place that* see 99 and 101).

*The cat is there*    a-ngāu    gwāi    hā    dīn.  
                          cat    remains    place    that.

321. *There (at a distance)* hā tāi (*place that*).

*The lightning struck the great tree there*

ka-sār    tē    tīng    hē    dāng    hā    tāi.  
 lightning    struck    tree    wood    great    place    that.  
                          or  
                          tree

322. Hā tāi is sometimes pronounced hā twāi, and, by some Palaung families, hā twāi there is used to express *there* at a great distance.

323. *Here* lăp ō (*side this*), and *there* lăp tāi (*side that*).

*Go to the far village there*    lōh    ta    rū    s̄a-ngāi    lăp    tāi.  
                          go    to    village    far    side    that.

*The colour of the mountain there is beautiful*

a-rōng    s̄ōr    lăp    tāi    k̄a-ri-ār    hnyo hnyō.  
 colour    mountain    side    that    beautiful    very much.

*The cattle are here*    mūk    gē    gwāi    lăp    ō.  
                          cattle    they    remain    side    this.

324. *Where, whence* hā mō (*place what*), lăp mō (*side what*).

*I do not know where I put it*

ō    ka    năp    hā    mō    ō    ūn    ăn.  
 I    not    know    place    what    I    keep    it.  
                          or  
                          place

*I know where it is*    lăp    mō    ăn    gwāi    ō    năp.  
                          side    what    it    remains    I    know.

or    ō    năp    lăp    mō    ăn    gwāi.  
 I    know    side    what    it    remains.

**325.** Hā (*place*) is sometimes used to express *The place where*, as :

*He knows where it is*    ān   năp   yǒ<sup>1</sup>   hā   gwāi   ān.  
    he   knows                   place   remains   it.

*I know where I put it*    hā   ūn   ȳ   ān   ȳ   năp   yǒ.<sup>1</sup>  
    place   keep   I   it   I   know.  
    or  
    place

or            ȳ   ūn   hā   mȳ   ān,   ȳ   năp   yǒ.<sup>1</sup>  
                  I   keep   place   what   it   I   know.  
                  or  
                  place

**326.** Below ra-krūm (*the place below*) is sometimes used, where, in English, the Adverb alone is used.

*Place it below*    ūn   ān   ra-krūm.  
                                  keep   it   below.  
                                  or  
                                  place

*Look well, it is below*

pē   mēn   mēn   lă lă,   ān   gwāi   ra-krūm   dīn.  
          you   look   look   well   it   remains   below   that.

**327.** Below, under the house kūm-kōk. Palaungs say that kūm was originally krūm *below*, and kōk *stable*. Horses and cattle are often tied up under a house. Kūm-kōk is now used as one word.

**328.** Around. The verbs kạ-vyār (*to go round*), and kạ-rọp (*to go round*) are used, as :

*They went around*    gē   lọh   kạ-vyār.   Kạ-rọp may be used  
    they   went   went round.

in this sentence instead of kạ-vyār.

**329.** Above nōng *to be above*. Nōng is generally used to express a great height : it is also used to express *Up stream*.

*The sky above is full of stars*

plēng   nōng   sa-mīng   bē   nǒ.  
          sky   above   stars   overcome   is full.

<sup>1</sup> See N. 260.

or        sa-mŭng    blām    nōng    ta    plēng.  
              stars    are many    above    in    sky.

**330.** *Above* kạ-vũ-ε. This word may either be used to express a great or a moderate height. It is sometimes used with Nōng.

*There are many birds in the trees above*

kạ-vũ-ε    ta    tŭng    hē<sup>1</sup>    šim    blām    hnyo hnyō.  
              above    in    trees    wood    birds    are many    very.  
    or  
    trees

or        šim    blām    hnyō    kạ-vũ-ε    ta    tŭng    hē.  
              birds    are many    very    above    in    trees    wood.  
    or  
    surely     or  
        trees

**331.** *Out, without (outside)* ra-rō.

*I am going out*    ơ    lēh    ra-rō.  
                                  I    go down    out.

#### Adverbs of Manner, Quality, and State, and Adverbial Phrases.

**332.** *Generally* kyāng, or kyāng.

*He is generally late*    ạn    kyāng    lā.  
    he    generally    is late.

**333.** *All, completely, quite, wholly* dō-εt, dō-εt dō-εt.

*It is wholly finished*    ạn    hwō-i    dō-εt dō-εt    yō.<sup>2</sup>  
    it    finished    wholly.

**334.** *Suddenly* kūt. Ka-dōn (*to be startled*) is sometimes used.

*The lightning flashed suddenly*    la-lō    plāng    kūt.  
    lightning    shone    suddenly.

**335.** *Well* lă lă, kyă kyă. Kyă expresses *excellence*.

*He speaks well*    ạn    grāi    lă lă.  
    he    speaks    well.

*Work well*    rōr    lă lă, or    rōr    kyă kyă.  
                                  work    well    work    excellently.

<sup>1</sup> Hē is sometimes used to express a piece of wood. The two words Tŭng hē are generally used together to express *Tree*.

<sup>2</sup> See N. 260.



342. *In vain* chūm, lap lap, lap . . . lō-i.

*He spoke in vain* ān hwō-i grāi chūm.  
                                   he finished spoke in vain.

or     ān ngyē lap lap, or ān ngyē lap ngyē lō-i.  
          he spoke in vain     he spoke in vain spoke in vain  
                                   or                                   or  
                                   empty                               words empty.

343. *Quickly* pāi pāi, ō-kăt ō-kăt.

*They run quickly* gē pūng pāi pāi.  
                                   they run quickly.

It would not be correct to say gē pūng ō-kăt ō-kăt, but *Go quickly* lōh ō-kăt ō-kăt may be said. The reduplication is necessary, as lōh hā ō ō kăt would mean *Come here I am cold*.

344. *Slowly* lō-i lō-i.

*Speak slowly* ngyē lō-i lō-i.  
                                   speak slowly.

345. *Slowly* tēng.

*Work slowly* tēng mī rōr.  
                                   slowly thou work.

346. Tēng precedes the Verb, or the Pronoun preceding the Verb; lō-i lō-i comes in the sentence after the Verb.

### Adverbs of Degree.

347. *Almost* kūt che-rě, kūt che-rě che-rě, kūt chăit, kūt chăit chăit, kūt chī, kūt chī chī. All these expressions mean *remains little*.

*It is almost time to go*

mō rōt a-kīng lōh ē, kūt che-rě.  
          till arrives time go we remains little.

*He is almost well* hwō-i lē<sup>1</sup> yō<sup>2</sup> kūt chăit chăit.  
                                   finished overcome remains little.

Any of the above expressions for *Almost* may be used in these sentences.

<sup>1</sup> Overcomes the disease.

<sup>2</sup> See N. 260.

**348.** *Almost* lō che-rě, lō che-rě che-rě, lō chăit, lō chăit chăit, lō chī, or lō chī chī. All these expressions mean *Wants little*.

*It almost reaches (in length)* lō che-rě dī rōt.  
wants little will arrive.

*It is almost big enough* dāng lō che-rě.  
to be big wants little.

Lō che-rě che-rě, lō chăit, &c. may be substituted for Lō che-rě in the above sentences.

**349.** *Almost* kyām.

*Almost well* kyām ka-jō.  
almost well.

**350.** *Almost.* The future prefix Dī is sometimes used, as :

*It is almost dark* ăn dī ăp.  
it will be dark.

**351.** *Almost.* Sometimes the past prefix Hwō-i (*to be finished*), with the future prefix Dī, is used to express *Almost*, as :

*It is almost time to go* hwō-i dī rōt a-kīng lōh.  
finished will arrive time to go.

**352.** *A little* dyăt, brē.

*Eat a little (rice)* hōm dyăt.  
eat little.

*Eat a little (fruit)* hōm brē.  
eat little.

**353.** *A little* brē brē, che-rě che-rě, chăit chăit (this expression is not often used), che-rī che-rī, chī chī. The expressions che-rī che-rī and chī chī mean an extremely small quantity.

*Bring a little* tōh mī dū-ε brē brē (or che-rě che-rě, chăit chăit, &c.).  
take thou bring little

**354.** *A little more* fēng che-rě (*again or repeat little*), fēng fēng (*again again or repeat repeat*).



*He is very tired*    *ān*    *ūr*    *hnyo hnyō.*  
    *he is tired*     *very*  
    *or*  
    *very much.*

When there are two verbs with one subject, *hnyo hnyō* follows the second verb, as :

*He is very anxious to have*    *ān*    *śin*    *bōn*    *hnyo hnyō.*  
    *he wishes have*     *very*  
    *or*  
    *get*     *or*  
    *very much.*

**359.** There are a great many words which express *Very*, which are only used with certain verbs or adjectives, as :

*Red kō* ; *very red kō rō rō.*

*Black yīm* ; *very black yīm hī hīh.*

*Yellow tēng* ; *very yellow tēng lō lō.*

*White blō* ; *very white blō blūt, blō ble-āu.*

*Big dāng* ; *very big dāng lāng lāng.*

*Small dyāt* ; *very small dyāt lāng lāng.*

*Ugly nyō* ; *very ugly nyō lūt-lāi.*

**360.** Sometimes the adjective is omitted, and the words to express *Very* are used alone, as :

*It is very red*    *ān*    *kō rō rō*, or    *ān*     *rō rō.*  
    *it is red*     *very*     *it (is red)*     *very.*

**361.** *Very, very much hnyō, hnyo hnyō.*

*He hurt me very much*    *ān*    *rān*    *hnyō ō.*  
    *he hurt*     *very*     *me.*  
    *or*  
    *very much*

*It is very hot*    *māi*    *hnyo hnyō.*  
    *is hot*     *very.*

**362.** *Very gāt (very much).*

*It is very large*    *ān*    *dāng gāt.* or    *ān*    *dāng*    *hnyo hnyō.*  
    *it is large*     *very.*     *it is large*     *very.*

*How can we have it very good ?*    *Hā mō<sup>1</sup> yū gāt lā ?*  
    *place what have*     *very good.*  
    *or*  
    *how*

<sup>1</sup> See N. 398



**363.** Găt follows or precedes the Verb or the Adjective which it qualifies.

**364.** *Very* gōp (*much, enough, very much, very many*), rēng (*strongly*).

*He is not very tired*

ān ka gōp ūr. or ān ka rēng ūr.  
he not very tired. he not strongly tired.

*He remembered very well* ān gōp ūn nu-ār.  
he very much kept mind.

*Not very long* ka gōp jū.  
not very long.  
or  
very much

**365.** While hnyō or hnyo hynō follows, gōp and rēng precede the words which they qualify.

**366.** *Very* a-kī. This expression is occasionally used, as :

*He works very hard* ān rōr a-kī hnyō.  
he works very much very.

**367.** *Very.* Bē gōp (*overcomes very much*) is sometimes used to express *Very*, as :

*To-day he walked so much, he is very tired*

pā-dīn ān lōh hnyo hnyō, bē chāng<sup>1</sup> gōp ūr.  
to-day he went very overcome will very be tired.  
or or  
very much very much

**368.** To make *Very* more emphatic, two adverbs are often used in the sentence, as :

*She is not very sorry* ān ka gōp rēng śa-dāi.  
she not very strongly is sorry.  
or  
very much

**369.** *Too.* The words to express *Very* are used ; there are no special words to express *Too*.

<sup>1</sup> See N. 215.

*It is too large to go in at the door*

ān dāng hnyo hnyō, ka bōn dē līp ta bāng-bōh.  
 it is large very not gets it enters at doorway.  
 or  
 very much

**370.** *T'oo hlō (to exceed).*

*That weighs too much* tāi (or i-tāi) sā blām gāt.  
 that weighs much very.

or tāi sā hlō blām hnyō.  
 that weighs exceeds much very.

or tāi hlō blām hnyo hnyō.  
 that exceeds much very  
 or  
 very much.

**371.** *At most blām, blām hnyō.*

*At most I can give thee a rupee*

blām hnyō ō bē ō dēh ū gyăp.  
 much very I able I give one rupee.

or sēh ū gyăp ō hwō-i ka bē ō dēh.  
 beyond one rupee I finish not able I give.

**372.** *Rather tăn tăn (moderately).*

*She is rather fat* ān klīng tăn tăn.  
 she is fat moderately.

*My father is rather better* kūn ō ka-jō tăn tăn.  
 father my is well moderately.

**373.** *Enough lōm lōm (sometimes pronounced lūm lūm),*  
 ka-dō-ε.

*They have enough* gē yū lōm lōm.  
 they have enough.

*He has eaten enough* ān hōm lōm lōm.  
 he ate enough.

or ān hwō-i hū.  
 he finished is full.

*If it is as long as this, it is enough*

kən hwō-i jǔ bə̌ ǒ, ka-dō-ε bū.  
if finished is long as much as this enough still.

*He has worked enough* pən rō̌r ǎn dīn ka-dō-ε.

what worked he that enough.  
or  
that which

**374.** *Enough* hǔ (*to be full, to be filled*), hǔ hǔ.

*I have not slept enough* ǒ ka bō̌n ǒ īt hǔ hǔ.  
I not got I slept full.

**375.** *Accordingly* bə̌ (*as much as*).

*They told him and he went accordingly* bə̌ pən  
as much as what

kə̌-grāi gē hī hwō-i ta ǎn, ǎn loh pwǔ̌t.  
together told they finished finished to him he went away.

**376.** *Accordingly* tā-di. Tā-di may be substituted for bə̌ in the above sentence.

### Adverbs of Affirmation and Negation.

**377.** *Yes* mō̌h (*he, she or it is*). The expression Mō̌h meaning *Yes* is seldom used alone; it is generally followed by the affix ɛ̌, as Mō̌h ɛ̌, see N. 260.

In answering a Chief or a high official, the expression Mō̌h ɛ̌ Ō̌h (*it is surely, master or lord*) would be used.

**378.** *Yes.* When *Yes*, as the answer to a question, cannot be expressed by Mō̌h ɛ̌, the Palaung word representing *Yes* is ō̌h, or hō̌-i if the person answering is at some distance.

**379.** *No.* In the same way when the English word *No* cannot be expressed by Ka mō̌h (*he, she or it not is*), the expression for *No* is ǒ ǒ̌, the voice being raised at the second ǒ.<sup>1</sup>

<sup>1</sup> See N. 266.

**380.** *Not māi.* *Māi* is a prohibitory Negative, it expresses *Do not, must not*, as:

*Do not come near me, thou must not come near me*

*māi dăt ȳ.*  
*do not be near me.*

*Do not speak to me* *mī māi grāi ta ȳ.*  
*thou do not speak to me.*  
or  
*must not*

**381.** *Not tăp.* *Tăp* is also a prohibitory Negative, it is used less than *Māi*. It may be used instead of *Māi* in the above sentences, as:

*Do not speak tăp grāi.*

**382.** In simple sentences, such as the above, the subject precedes the Prohibitory Negative, or is omitted altogether.

*Tell him that he is not to do it*

*grāi ta ān, 'māi (or tăp) rōr.'*  
*tell to him do not do.*

or *'Māi rōr,' grāi ta ān.*  
*do not do tell to him.*

or *ān ka bōn rōr, grāi ta ān.*  
*he not gets do tell to him.*

**383.** *Not ka, kȳ.*

Palaungs say that *Kȳ* is an older form than *Ka*; in many sentences it is immaterial whether *Kȳ* or *Ka* is used, in others, *Kȳ* or *Ka* is preferred. When used with *Śin* to *wish, to be willing*, *Kȳ* is generally preferred. Only practice will teach which Particle should be used, as:

*I am not going* *ȳ ka lȳ.* It would not be correct to say *ȳ kȳ lȳ.*  
*I not go.*

*I do not wish to go back* *ȳ kȳ śin vēng.*  
*I not wish go back.*

or *ȳ ka śin vēng*, but the former is more usual.  
*I not wish go back.*

*I shall not be here when you return*

ū yām vēng pē, ō ka gwāi hā ō.  
one time return you I not be place this.

or pē kạn vīr rōt, ō hwō-i ka gwāi.  
you when return arrive I finished not am  
or or  
again remain.

*I shall not stay here if you return*

pē kạn vīr rōt, ō ka gwāi.  
you if return arrive I not am  
or or or  
when again remain.

or pē kạn vīr rōt hā ō, ō hwō-i.  
you if return arrive place this I finish.  
or  
again

**384.** *Not yet hnyām.* Hnyām in a sentence is usually placed between the subject and the Verb, as:

*I have not yet finished* ō hnyām hwō-i.  
I not yet finish.

*He has not sung yet* ān hnyām kạ-nyīr.  
he not yet has sung.

**385.** *Not yet dạ.*

*I have not yet slept* ō dạ یت. or ō hnyām یت.  
I not yet slept. I not yet slept.

**386.** *Not yet tyūn.*

*Not yet dead tyūn yām.*

*It is not yet noon* tyūn sẵn ka mōh.  
not yet noon not is.

**387.** When the subject is omitted, the Negatives Ka, Kō, Hnyām or Tyūn precede the verb.

*(He) has not yet gone* (ān) hwō-i ka lōh.  
he finished not goes  
or  
gone.

*It is not yet dark* hnyām ắp.  
not yet dark  
or  
is dark.

**388.** When there is an Auxiliary Verb the Negative precedes the Auxiliary, as :

*They are not able to come yet* gē hnyām bē dē loh.  
*they not yet able they come.*

**389.** When there are two verbs in a sentence, having different meanings, the Negative must be expressed with each verb, as :

*The house was not yet cleaned or swept when their friends arrived*

bū-gō gē chāng<sup>1</sup> rōt, gāng hnyām tā-krī-at hnyām pīr.  
*friends they will arrive house not yet cleaned not yet swept.*  
 or  
*their*

or

hnyām tā-krī-at hnyām pīr gāng bū-gō gē chāng<sup>1</sup> rōt.  
*not yet cleaned not yet swept house friends they will arrive.*  
 or  
*their*

**390.** *No, at no time* ka . . . ū jō (*not . . . one existence*).

*He eats fish at no time* ān ka hāp kā ū jō dē.  
*he not eats fish one existence his.*

or      kā ān hāp ka hlāi ū lōh.  
*fish he eats not even one time.*

### Interrogative Adverbs.

**391.** *When* bān mō (*future what, time what*).

*When wilt thou return ?* bān mō mī dī vīr vēng ?  
*future what thou wilt again return.*

**392.** *When* a-kīng mō (*time what*).

*When will they arrive ?* a-kīng mō gē dī rōt ?  
*time what they will arrive.*

**393.** *Where* hā mō (*place what*); lāp mō (*side what*),  
 kán-dā mō (*part or side what*).

*Where is the village ?* lāp mō rū ān gwāi ?  
*side what village it is*

<sup>1</sup> See N. 215.

or hā mō rū ăn gwāi? or rū gwāi kăn-dā mō?  
 place what village it is. village is side what.

Where is the cat? a-ngău hā mō ăn gwāi?  
 cat place what it is.

394. Hā mō is sometimes used to express *How*. See N. 398.

395. Why shī, shē, shē . . . lē.

Why art thou here?

shī mī chăng (or chă) gwāi hā ô?  
 why thou wilt be place this.

or shē mī gwāi lē hā ô?  
 why thou art why place this.

or shē mī nyā chăng dōk gwāi hā ô?  
 why thou doest wilt stop be place this.  
 or  
 what

Why do they laugh? shī gē yūm lē?  
 why thou laughest why.

Why is he waiting? Shī ău dōk rě kô?<sup>1</sup>  
 why he stops waits.

396. Why ūr, ūr . . . lē. These expressions are generally used in answer to a remonstrance, or to a question, and seem always to be used with a negative.

Why should I not know? ūr ka năp?  
 why not know.

Why should I not ride? ūr ô ka bả brăng lē?  
 why I not mount horse why.

397. How kũ-i mō (as what), sometimes shortened to kī mō, or mō.

How should I tell her?

kũ-i mō ô nyā ô grăi ta ăn?  
 as what I do I tell to her.

How did he do it? kũ-i mō ăn hwô-i rōr tăi?  
 as what he finished did that.

<sup>1</sup> See N. 261.

**398. How?** Sometimes *Hā mō* (*place what, where*) is used to express *How*.

*How should I dare deceive thee?*

*Hā mō ǒ dī yǎ chǒ mī?*  
place what I shall dare deceive thee.

*How should they be angry?* *Hā mō gē rāu?*

place what they be angry.

**399. How much, how many** *bạ mō* (*as much as what, as many as what*), *dāng*.

*How much silver is there?*

*rūn tǎi bạ mō ǎn gwāi?*  
silver that as much as what it is.

or *rūn tǎi dāng kōr ǎn gwāi?*  
silver that how many tens it is.

or *bạ mō rūn dī gwāi hā tǎi?*  
as much as what silver will be place that.

*How many fish have you got?*

*kā bạ mō pē bōn?*  
fish as many as what you got.

*How many people are staying with you?*

*dāng ū kū<sup>1</sup> bī pē gē gwāi?*  
how many one person you they are.  
or  
people

*How many oxen has he?* *bạ mō mǔk ǎn yū?*  
as many as what oxen he has.

or *dāng tō<sup>1</sup> ǎn yū dē mǔk?*  
how many he has his oxen.

*How many oxen have you just got?*

*dāng tō<sup>1</sup> pē bōn dē dū-ε mǔk?*  
how many you got you brought oxen.

or *bạ mō pē bōn dē dū-ε mǔk?*  
as many as what you got you brought oxen.

or *bạ mō mǔk pē bōn?*  
as many as what oxen you got.

<sup>1</sup> See N. 196.



*How many villages are there?* dăng rŭ gē gwāi?  
how many villages they are.

*How old art thou?* bạ mō a-sāk mī gwāi?  
as much as what age thou art.  
or  
life

or dăng sạ-năm mī yū?  
how many years thou hast.

*How old is that pagoda?*

kōng-mŭ bạ mō sạ-năm bôn?  
pagoda as many as what years got.

or kōng-mŭ bạ mō ạn hwō-i jŭ?  
pagoda as much as what it finished long.

*How old is the tree?* hē dăng sạ-năm ạn bôn?  
tree how many years it got.

or bạ mō a-sāk tīng hē ạn bôn?  
as many as what age tree tree it got.  
or  
life

or dăng sạ-năm hē ỗ bôn?  
how many years tree this got.

### Comparison of Adverbs.

400. Adverbs are compared in the same manner as Adjectives, see N. 197.

*She went more quickly than her elder brother*

ạn ỗ lợh pāi pāi dōr vai dē?  
she this went quickly than elder brother her.

*His horse went the quickest*

brạng ạn lợh pāi pāi dōr bī.  
horse his went quickly than others.

401. The negative form is often used adverbially in comparison, as:

*Badly* ka . . . lă (not well).

*He has worked worse than his friend*

ạn rōr ka lă dōr bŭ-gō dē.  
he worked not well than friend his,



**408.** *About ra-dēng (the way, the road).*

*Do not talk about her* māi grāi ra-dēng ăn.  
do not talk way her.

**409.** *About lōng (on account of).* This expression may be used instead of ra-dēng in the above sentence.

*People talk about thy work* lōng rōr mī bī grāi.  
about work thy people talk.

**410.** *About sâng (?).*

*About to sit* sâng mỗ.

**411.** *About gār.*

*If I stay about a month* ơ kạn gwai gār ũ kyār.  
I if am about one month.  
or  
remain

**412.** *After ra-băn, hwō-i (finish).*

*I shall come back after you* ra-băn pē ơ dī veng.  
after you I shall come back.

*After a week*

ra-băn ơ pūr sả-ngi. or hwō-i pūr sả-ngi.  
after this seven days. finished seven days.

**413.** *Against ta.*

*I leant against the door* ơ hnē ta ra-sâng.  
I leant against door.

*The Kachins came against the village*

Kāng gē lōh ta rū.  
Kachins they came against village.

**414.** *Against tī (on, to be upon).*

*The case will go against him* a-hmũ dī tī ăn.  
case will be upon him.

**415.** *Across.* To express the English word *Across*, the Palaung verbs Kām, or Kạ-kām (*to cross*) are used, also the verb Kạ-hlōh which also means *to cross*.

*The man walked across the road*

bī kām lōh pwōt ra-dēng.  
man crossed went away road.

or bī kạ-kām (or kạ-hlōh) pwōt ra-dēng.  
man crossed away road.

*The bird flew across the water*

šim pạr kạ-kām (or kạ-hlōh) ơm.  
bird flew to cross water.

**416.** *Across* lạp ồ lạp tãi (*side this side that*).

*I am going across the water*

ộ lợh ẳr ơm lạp ồ lạp tãi.  
I go shore water side this side that.

**417.** *Across.* Sometimes the word *Across* is expressed in this way:

*He swam across the water*

ạn lợ-i ẳr ơm ồ ẳr tãi.  
he swam shore water this shore that.

**418.** *Above, at a great height* nōng (*above, to be above*).

*The top of that hill is far above us*

kạ-tộ sớr nōng ẳr kạ-vũ-ế ề.  
top hill above is high above us.

**419.** *Above* kạ-vũ-ế. This word may either be used to express a short distance above or a great height. See last example.

*Above the house* kạ-vũ-ế găng.  
above house

**420.** *Among* kũ, kũ-nāu, nāu.

*Among the stars some are brighter than others*

kũ-nāu sa-mịng pạ-dĩ plăng dờ bĩ.  
among stars some are light than others.  
or  
in give light.

or sa-mịng nōng pạ-dĩ plăng dờ gợ dề gề.  
stars above some are light than friends their they.  
or  
give light

or sa-mịng nōng pạ-dĩ plăng dờ i-hạ.  
stars above some are light than others.  
or  
give light

**421. Round.** The verb *Kar-vyār* (to go round) is used.

*I caught him before he was round the house*

hnyām tạn dĩ kar-vyār gāng, ơ bôn ơ tō-ε ăn.  
not yet before will go round house I got I caught him.

**422. Round.** The verb *Kar-rôp* (to go round) may be used instead of *Kar-vyār* in the above sentence.

**423. Between** *sar-nā, kạn-dĩ.*

*Put this one between these* ưn i-ơ kạn-dĩ gār năn.  
put this middle them (two) this.  
or  
these

or sar-nā gār i-năn ưn i-ơ.  
between them (two) this put this.  
or  
these

*The girl between the two others is the prettiest* ra-pyā ũ kũ<sup>1</sup>  
girl one

gwāi sar-nā gār i-tāi kạ-ri-ạr dōr bĩ hạp.  
is between them (two) that pretty than people other.  
or  
those

or ra-pyā ũ kũ<sup>1</sup> kạn-dĩ ăr kũ tāi kạ-ri-ạr dōr bĩ.  
girl one middle two that pretty than others.  
or  
between

*The centipede came out from between the boards*

mĩn-je-răng lēh sar-nā blāi.  
centipede came out between boards.

In this sentence *Kạn-dĩ* would not be used.

**424. Beside** *prơ.*

*Put these lotus flowers in the vase beside the lamp*

pōh bō gē ơ hạp ta nyōng-ye-ơ prơ răng.  
flowers lotus them this put in vase beside lamp.  
or  
these

*Stand beside that man* jăng prơ ă-bō tāi.  
stand beside man that.

**425. Beyond** *sēh, dă.*

*Look beyond the pagoda* ngōp sēh kōng-mũ.  
look beyond pagoda.

<sup>1</sup> See N. 196.

*The cattle have strayed beyond the tea gardens*    mǔk    gē  
    cattle    they  
 kạ-lūt    dēng    hrāi    pwōt    sēh (or dǎ)    rōn-vāng    myām.  
 mistook    way    disappeared    away    beyond    gardens    tea.

**426. Besides sēh, dǎ.**

*Besides this one give me another*

sēh    ō    dēh    pạn    hạp    ta    ộ    ũ    nē.  
 besides    this    give    what    other    to    me    one    thing.  
 or    sēh    ō    dēh    fēng    ta    ộ.  
           besides    this    give    again    to    me.  
    or  
    repeat

*Besides this coarse tea, give me some fine please*

sēh    myām    kǎ<sup>1</sup>    ō    fēng    bū    myām    nyōt    ta    ộ    tyī.  
 besides    tea    coarse    this    again    still    tea    fine    to    me    please.  
    or  
    repeat

*Besides these take the fruit*

dǎ    gē    ō    tōh    dē    dū-ε    plē.  
 besides    them    this    take    you    bring    fruit.  
    or  
    these

**427. Except sēh (besides).**

*All died except one*    sēh    ũ    kū<sup>2</sup>    yām    dō-εt    dō-εt.  
    besides    one    died    all.  
    or  
    except

or    yām    dō-εt    kūt    gō    ũ    kū.<sup>2</sup>  
           died    all    remained    only    one.

**428. Near (outside) hyār.**

*The man hid near (outside) the house*

ī-mē    mō    hyār    gāng.  
 man    hid    near    house.

**429. Near dặt, dặt dặt.**

*He came near the village*    ạn    lợh    dặt    rū.  
    he    came    near    village.

<sup>1</sup> Kǎ a branch, as coarse tea is made of stalks as well as leaves.

<sup>2</sup> See N. 196.

*Do not remain so near me* māi gwai dặt dặt ỡ.  
do not remain near me.

**430.** *Behind* ra-băn.

*The sun disappeared behind the mountain*

sa-ngi ka-tar dē ra-băn sōr dāng.  
sun covered itself behind hill great.

*The young man hid behind the door*

ra-lyāng mō ra-băn ra-sāng.  
young man hid behind door.

**431.** *Before* ra-ăt, krū-ε.

*He goes before me* ạn lōh ra-ăt ỡ.  
he goes before me.

*Before this time I have never come here*

krū-ε ỡ ỡ ka lōh lō-i hā ỡ.  
before this I not go nothing place this.

**432.** *Down.* There seems to be no Palaung word to express the English word *Down*. To express *To go down, to come down* the verbs lēh *to go down, to come down*, and jōm meaning *to follow* are used, as:

*Go down the steps* lēh ta tīng-dōn.  
go down at steps.

*He swims down the stream* ạn lō-i jōm ỡn.  
he swims follows water.

**433.** There are other Palaung verbs which express *Down*, as:

*To put down, to set down* pāng: *to put down into* hlap.  
*To sit down* is simply mō *to sit*.

**434.** *Up.* There seems to be no Palaung word to express the English word *Up*. To express *To go up, to come up* the verb Hō is used, as:

*He walked up the hill*

ạn lōh hō sōr. or ạn hō sōr.  
he went went up hill. he went up hill.

**435.** *Along.* The Palaung word *Jōm* (*to follow*) is used to express *Along*, as:

*The horse runs along the side of the hill*

brāṅ ra-lāṅ jōm sōr.  
horse runs along hill.

**436.** *For* kṓp (*on account of*), kṓp pō, kīk.

*I am going to the stream for gravel*

kṓp kīn-hăik ȳ chāṅ būp ta plōṅ.  
on account of gravel I will is necessary to stream.

or ȳ lōh kīk kīn-hăik kū plōṅ.  
I go for gravel in stream.

**437.** *For* fāṅ (*on account of*), or the verb *Kaṛ-blū* (*to exchange*), as:

*He suffered death for his younger brother*

ān kām dē yām fāṅ (or kaṛ-blū) vā dē.  
he suffered he died on account of exchange younger brother his.

**438.** *For* hnē (*instead of*).

**439.** *For this reason* da kū-i nyā.

**440.** *For* ta, dēh . . . ta (*give to*).

*Make the shrine for the spirits* rōr gāṅ ta kaṛ-nām.  
make house for spirits.

or rōr gāṅ dēh ta kaṛ-nām.  
make house give for spirits.  
or  
to

*Sew for me* jīṅ ta ȳ.  
sew for me.

**441.** *For* kaṇ-rār (*on account of*).

*He built the house for me* ān rōr gāṅ kaṇ-rār ȳ.  
he made house on account of me.

*Go speak for me to the Chief*

lōh grāi kaṇ-rār ȳ ta paṛ-māṅ.  
go speak on account of me to chief.



**442.** *For* pūn (*portion*).*Go bring the fruit for him*

lòh tōh dē dū-ε plē pūn ăn.  
 go take you bring fruit portion his.

*We shall speak together for them (two)*

ē kạ-grāi pūn gār.  
 we together speak portion them (two).

**443.** *For* a-twă.*Bring bananas for his mother*

dēh klwō-ε a-twă mǎ ăn.  
 give bananas for mother his.

**444.** *For.* Where this word is expressed in an English sentence, it is often omitted in Palaung, as :

*Wait for me* rě ō. or rě bū ō ũ prě.  
 wait me. wait still me one little while.

or, kọp ō rě bū ũ môt.  
 on account of me wait still one little while.

**445.** *From* dōr (*to go out, to be out of*), mōng.*He went from his country to another country*

ăn lòh dōr (or mōng) kūng ăn ta kūng hạp.  
 he went out of country his to country other.

*He is free from blame* ăn lốt dōr a-pyết.  
 he set free out of blame.

**446.** *From.* The verb Yũ (*to come from, to rise up*) may be used, as :

*He has come from China*

ăn yũ Kē. or ăn rột dōr Kē.  
 he came from China. he arrived out of China.

*The monk comes from the pagoda* chāu yũ kōng-mū.  
 monk comes from pagoda.

**447.** *From* mōng.*From to-morrow begin to take the medicine*

chă mōng a-lhăp te-ăng ăa-nam.  
 time from to-morrow drink medicine.  
 or  
 begin

448. *From* ta.

*She begged from the people*    ān    hmān    ta    bī.  
*she    begged    from    people.*

*I received these baskets from my father*

ȝ    bōn    jū-ār    ge    ȝ    ta    kūn    ȝ.  
*I    got    baskets    them    this    from    father    my.*  
    or  
    these

or      jū-ār   gē   ō   ō   bōn   ta   kūn   ō.  
*baskets   them   this   I   got   from   father   my.*  
                          or  
                          *these*

*He snatched the fruit from me*    ān   hmă   plē   ta   ō.  
he   snatched   fruit   from   me.

**449.** *From* (if the distance is great in time or place) *ōr*,  
yŭ *ōr*.

*The monk comes from Ceylon*

chāu    ān    yǔ    ōr    kūng    Śī-hō.  
monk    he    comes from    from    country    Ceylon.

*I have been ill from the day of my fall*

ōr śa-ngī a-kīṅ ṇ̄ jōḥ ṇ̄ ka-bē.  
from time time its I fell I am ill.

or      m̄ō   dīn   ōr   śa-ngī   j̄ōh   ō,   m̄ō   dīn   ō   ka-bē.  
*what time from day fell I what time I am ill.*

**450. *From.*** Where the word *From* is required in an English sentence, it is often omitted in Palaung, as :

*Namhsan is far from here*

Ōm-yār    śa-ngāi    hnyo hnyō    hā    ō.  
*Namhsan            is far            very            place    this.*

**451.** *In, into* ta. Sometimes, before a vowel, Ta is shortened to t'.

*I have food in the house*    ḡ   yū   paṇ-hōm   ta   gāng.  
                                *I have food in house.*

**452.** *In, into* kū-nāu, kū, nāu.

[illegible]

*The snake disappeared into the grass*

hīng hrāi dē kū (or kū-nāu, or nāu) lū-i.  
snake disappeared itself in grass.

If hīng hrāi ta lū-i is said, it means that the snake disappeared in the direction of the grass.

**453.** *In, into.* To put into (in a downward direction) hlap.

*Put tobacco into the bowl* hlap bōt ta cha-lōng.  
put in tobacco in bowl.

*Wash the pot before putting the rice into it*

kō-i bū klō krū-e mī hlap ra-kō. or  
wash still pot before thou puttest in rice.

động hnyām hlap mī ra-kō nāu klō đin, kō-i klō.  
before not yet puttest in thou rice in pot that wash pot.

**454.** *In, into.* The verb Līp (to go in, to come in) is used.

*He ran away into the house*

ān dū pwōt lip gāng.  
he ran away away went into house.

**455.** *In, into, to put into sideways, or above (not down) s̄au.*

*Put that into the box* s̄au i-din ta tō.  
put in that in box.

**456.** *Of.* See Possessive Case, N. 19.

**457.** *On, beside kū (in).*

*The house is on the road* gāng kū ra-dēng,  
house on road.

*The fire is on the hearth* ngār kū ka-fāng.  
fire on hearth.

**458.** *On ta, pāng (to place upon).*

*Write upon the paper* tēm ta tyē. or tēm pāng tyē.  
write on paper. write on paper.

*The child crawled on the mat*

kwōn kan-nyōm mūr pāng pēr.  
little one child crawled on mat.  
or  
chud



## 464. Till mō (time).

*He stayed till supper time*    ān   gwāi   mō   hōm   hmō.  
    he   stayed   till   eat   night.  
    or  
    supper

## 465. Under krūm.

*Keep that under the wooden box*    i-tāi   ūn   krūm   tō.  
    that   keep   under   box.  
 or     ūn   ān   krūm   tō   hē.  
    keep   it   under   box   wood.

466. Under ra-krūm. Ra-krūm generally means *The place under*, but is sometimes used to express the preposition *Under*, as:

*Keep the box under the table*    ūn   tō   ra-krūm   sa-bwē.  
    keep   box   under   table.

## 467. To ra (with).

*I spoke to them*    ō   kəp-grāi   ra   gē.  
    I   together spoke   with   them.

## 468. With ra.

*I cut it with a knife*    ō   klā   ān   ra   bōt.  
    I   cut   it   with   knife.

## 469. With pāi.

*The three little boys are arriving with their teacher*

ra-lyāng   dyāt   gē   iōt   u-āi   kū<sup>1</sup>   pāi   ša-rā   dē.  
                  boys   little   they   arrive   three   with   teacher   their.

*Let them go with thee*    dēh   gē   lōh   pāi   mī.  
    give   them   go   with   thee.

470. The *a* in Ra with is generally dropped before *Ā-shē* whom, as:

*I do not know with whom I shall go out*

ō   ka   năp   r'   ā-shē   ō   dī   lēh.  
                  I   not   know   with   whom   I   shall   go out.

471. With. Where there is a double object, the Preposition must be repeated with each noun, as:

*I live with my brothers (younger and older)*

ō   gwāi   ra   vā   ra   vāi   ō.  
                  I   remain   with   younger brothers   with   older brothers   my.

<sup>1</sup> See N. 196.

472. *With jōm (to follow).*

*Go with him* lə'ḥ jōm ān. or ləh ra ān.  
go follow him. go with him.

473. *With ta, or before a vowel t'.*

*Do not be angry with him*

mī māi rāū ta ān (or t' ān).  
thou do not be angry with him with him.

*He sits with his father* ān mō ta kūn dē.  
he sits with father his.

*Stop and eat supper with us* dōk hōm hmō ta yē.  
stop eat night with us.  
or  
supper

*I wash (my) hands with water* ṽ pāi tī ta ōm.  
I wash hands with water.

This means that the hands are washed with falling water; if the hands were immersed in water, the Palaung sentence would be

ṽ pāi tī kū (or kū-nāū or nāū) ōm.  
I wash hands in water.

*If you (two) do not eat supper with us*

pār kən ka hōm hmō ta yē.  
you (two) if not eat night with us.

474. *Without.* There appears to be no Palaung word to express the English Preposition *Without* in the sense of *not having*, except the verb *Lōt (to be free (from) to be set free)*, as:

*Without blame* lōt a-pyēt.  
set free blame.  
or  
free from

The sentence *Man cannot live without water* would be expressed in Palaung bī ka yū ōm, a-sāk bī hwō-i.  
man not has water life man finishes.

or bī ka yū ōm, ān ka bōn dē im.  
man not has water he not has he lives.

## CONJUNCTIONS

475. There are Conjunctions in Palaung, but they are often omitted, where, in an English sentence, they are necessary.

476. *After hwō-i (finished).*

*Come after thou hast eaten*

mī	hwō-i	hōm	yō <sup>1</sup>	pōm	vēng	hā	ō.
thou	finished	eat		rice	return	place	this.

477. *After bōn (to get, to have).*

*He died after he had been ill four or five days*

bōn	pōn	pān	śa-ngī	ān	ka-bē	ān	yām.
got	four	five	days	he	was ill	he	died.

478. *And.* In Palaung sentences it is not necessary to use a Conjunction to express *And*: it is understood without being expressed.

*Hast thou seen the cow and its calf?*

mī	yū	kō <sup>2</sup>	mūk	kā-mā <sup>3</sup>	gār	kwōn	ān?
thou	didst see		cow		them (two)	child	its.

*I saw a man and a woman*

ō	yū	ī-mē	ū	kū <sup>3</sup>	ī-pān	ū	kū. <sup>3</sup>
I	saw	man	one		woman	one.	

479. *And.* *Pai* meaning *With*, or *Also* is sometimes used.

480. *And* (in connecting numerals) *na*, *nōng*, or *hlō* (*extra*).

*One hundred and ten* ū pā-ri-āh na (or nōng) ū kōr.  
   one hundred and                   one ten.

*Three women and six children*

ī-pān	u-āi	kū <sup>3</sup>	hlō	kan-nyōm	tōr	kū. <sup>1</sup>
women	three		extra	children	six.	

481. *As, because* brō, chă brō, măn (sometimes pronounced mōng), kōp or kōp pō (*on account of*), lōng (*on account of*).

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 261.

<sup>3</sup> See N. 196.

*As this is market day you need not work* brō (or kəp or  
on account of  
lōng) ăn mōh sạ-ngī kăt pē chạng ka rōr.  
it is day market you will not work.

*I am angry because thou art teasing me*  
ō rāu mī măn chō ō.  
I am angry thou because teasest me.

*As she was tired she went to sleep*  
ău lōh ăt brō ăn ăt.  
she went sleep because she was tired.

**482.** *As, because shī.*

*She did not sing because she had a headache*  
shī (or brō) kīng ăn jăn ăn ka kạ-nyīr.  
because head her was heavy she not sang.

**483.** *As . . . as bạ (as much as).*

*Bring as much as thou canst carry and come here*  
bạ bē mī tōh mī dū-ε, veng hā ō.  
as much as able thou take thou bring return place this.

or bạ pạu kwōt mī bē mī dū-ε, veng hā ō.  
as much as what carriest thou art able thou bring return place this.

*The ground where my tea is planted is as good as thine* ka-tē  
ground  
ra-sōm ō ta myām lă bạ ka-tē ra-sōm mī.  
the planting my in tea is good as much as ground the planting thy.

*This is not as short as that* i-ō ka ēm bạ tăt.  
this not is short as much as that.

**484.** *Although, though bō-ε.*

*I like him though he is bad* ăn bō-ε ka lă ō ōng ăn.  
he though not good I like him.

*Though it thunders I am going*  
pleng bō-ε ka-năm ō dī leh.  
sky though thunders I shall go out.

Bō-ε generally follows the subject.



485. *But* (though) bō-ε.

*He is poor but honest*    ṇ̄n    bō-ε    plān    ṇ̄n    rō.  
    he    though    poor    he    is honest.

486. *Before*. The word *Before* in an English sentence, is sometimes omitted in Palaung, the thought being expressed otherwise, as:

*He arrived before I expected him*

ō    ka    tāng    ṇ̄n    yǔ<sup>1</sup>    rōt,    ṇ̄n    yǔ<sup>1</sup>    rōt.  
   I    not    think    he                   arrived    he                   arrived.

487. *Before* ra-ăt, krū-ε, dōng, dōng hnyām, hnyām (not yet), ăi.

*Do not go before thou hast fed the horse*

ra-ăt (or krū-ε, &c.)    ka    dēh    mī    ta    brāng    hōm    māi    lōh.  
   before     not    givest    thou    to    horse    eat    do not    go.

or    ra-ăt    hnyām (or krū-ε, &c.)    lōh    mī,    dēh    brāng  
                  before    not yet                   goest    thou    give    horse

hōm    tyī. or    dōng    hnyām (or ra-ăt, &c.)    lōh    mī    dēh  
   eat    please.    before    not yet                   goest    thou    give

brāng    pān-hōm    tyī.  
   horse    food    please.

488. When the words *Dōng hnyām* are used in a sentence, to express *Before*, there should be no intervening word.

489. *Either*. There is no exact equivalent in Palaung of the English word *Either*. The word *Ma-hwō-i* (no matter) is often used in a sentence expressing *Either*, as:

*Give them either the large chair or the small*

ka-la-tāng    dāng    i-mō    ma-hwō-i,    ka-la-tāng    dyăt    ma-hwō-i  
                  chair    large    which    no matter                   chair    small    no matter

dēh    ta    gē    ū    hlāng.<sup>2</sup> or    ka-la-tāng    ār    hlāng<sup>2</sup>    dīn  
   give    to    them    one.                   chair    two                   that

ṇ̄n    dāng    ma-hwō-i    ṇ̄n    dyăt    ma-hwō-i    dēh    ta    gē    ū  
   it    is large    no matter    it    is small    no matter    give    to    them    one

hlāng.<sup>2</sup>

<sup>1</sup> See N, 216.

<sup>2</sup> See N. 196.

*Either.* Ma-hwō-i may be omitted as in the following sentence.

*Either he or his younger brother came here when I was absent*  
 ăn rōt, kạn ka mōh ăn, ăn mōh vā ăn,  
 he arrived if not was he he was younger brother his  
 yām ka gwāi ō.  
 time not was I.

**490. Neither.** *Neither* is expressed in the same way as *Either*, with the addition of Ka (not), or Māi (do not) to the sentence, as :

*Neither he nor his wife told me*

ăn ma-hwō-i păn-lē ăn ma-hwō-i ka grāi ta ō.  
 he no matter wife his no matter not told to me.

*Neither.* Ma-hwō-i may be omitted, as :

*Buy neither this horse nor that* brăng ū tō<sup>1</sup> ō gār  
 horse one this them (two)

ū tō<sup>1</sup> tăi mī ka jūr mī ū tō<sup>1</sup>.  
 one that thou not buyest thee one.

**491. If** kạn, sometimes pronounced kın.

*If we see the king to-morrow* a-hnăp kạn yū ē hq-kăm.  
 to-morrow if see we king.

*If thou dost not come quickly* mī kạn ka lqh pāi pāi.  
 thou if not goest quickly.

*Tell me if you like him* pē kạn ōng ăn grāi ta ō.  
 you if like him tell to me.

*If thou dost not arrive*

mī kạn ka rōt. or kạn ka rōt mī.  
 thou if not arrivest. if not arrivest thou.

**492. Or.** The English word *Or* is omitted in Palaung, as :

*Is it good or bad ?* ō lă ka lă? or ō lă kq<sup>2</sup>  
 this is good not is good. this is good

ka lă kq<sup>2</sup>? or ăn lă ăn ka lă kq<sup>2</sup>?  
 not is good. it is good it not is good.

<sup>1</sup> See N. 196.

<sup>2</sup> See N. 261.

493. *Than* dōr.

*These are larger than those* gē ō dāng dōr gē tāi.  
 they this are large than they that  
 or  
 these or  
 those.

494. *Though* see *Although*.495. *Till, until* mō (time).

*Stay till it is light* gwāi mō ăn plāng.  
 stay till it is light.

*I shall not speak to him until he apologizes to me*

ō ka ngyē ra ăn mō ăn ōk-kyā ta ō.  
 I not speak with him till he apologizes to me.  
 or  
 words

496. *Unless* kạn ka (if not).

*He will plough the paddy-field unless thou doest it*

ăn dī tāi mār mī kạn ka tāi.  
 he will plough paddy-field thou if not plougest.

or tō mī kạn ka tāi, ăn dī tāi.  
 self thou if not plougest he will plough.

497. *Whether* ma-hwō-i (no matter).

*Whether thou art going or not, I am going*

ō dī lōh, mī lōh ka lōh, ō ka năp.  
 I shall go thou goest not goest I not know.

or ō lōh, mī lōh ma-hwō-i mī ka lōh ma-hwō-i.  
 I go thou goest no matter thou not goest no matter.

498. *Whether . . . or* bō-ε . . . bō-ε.

*Whether it is good or bad* bō-ε lă bō-ε ka lă.  
 though is good though not is good.

499. *While* yām (time), dăng or động, jō (existence, time).

*I have been ill while my mother stayed with me*

ō ka-bē jō (or dăng) gwāi mā ō jōm ō.  
 I was ill time stayed mother my together me.  
 or  
 follow

*He fainted while he was waiting*

ān bī-er pōm yām rě ān.  
 he forgot heart or mind while waited he.  
 or  
 fainted

*While going and coming* jō loh· jō veng.  
 time go time return.

**500.** *While ū ān, a-kīng (time).*

*He arrived while I was here*

a-kīng ȳ gwāi hā ȳ ān rōt.  
 time I stayed place this he arrived.

**501.** In the above sentence, ū ān, jō or yām may be substituted for a-kīng, but when jō and yām are used, the subject must follow the verb, as:

Yām gwāi ȳ hā ȳ. or jō gwāi ȳ hā ȳ.

### INTERJECTIONS

**502.** Ā lā lā! An exclamation of surprise at seeing anything that is ugly.

**503.** A le-āu le-āu! An exclamation of disgust.

**504.** Al-lō! An exclamation of pleasure or disgust, according to the tone of voice in which it is uttered.

**505.** A ra ā! An exclamation of pleasure and surprise.

**506.** Dēh! An exclamation meaning *There! I told you so!*

**507.** Ē! Ē al-lā! Exclamations of surprise. The ē is a very long sound.

**508.** Hih! This is an exclamation of surprise or disgust, as *Ugh!* in English.

**509.** Hi hih! This is used to express *What an idea!* or, if a question is asked such as *Are you not afraid?* Hi hih could be used in answer to express *Why should I be afraid?*

510. Hwō-i kyă! *Good! Excellent!*

511. Hwō-i lă! or hwāi lă! or hī lă! meaning *Good! All right!*

512. Kyă kyă! *Good! Excellent!*

513. Ō! *Oh! or O!*

514. Ō al-lō! An exclamation of surprise and pleasure.

515. Ō mā! (*O mother*) an exclamation of pain.

516. Ō ō! An exclamation meaning *Yes, good! All right!*

517. Ō ǒ ā-bō! This is shouted to arrest the attention of a man in the distance: if a woman is addressed, ī-bō-ε should be substituted for ā-bō. The first ō is a long drawn-out sound.

518. P'rā! or p̄a-rā! *Hush!*

519. Pwōt! Pwōt (*away*) is generally used in the sense of *Finished, gone*, but sometimes it is used as *Behold! There they are! There he is!* rōt pwōt!  
arrived away.

520. S'a-tīng! *Hark! Listen!*

521. Ō may either begin or end a sentence: Pwōt follows the verb. The other interjections are used alone.

## SENTENCES

*When it was night, when night came* rōt ra-hmō.  
arrived night.

*When it was morning, next morning* rōt kū-i a-hnăp.  
arrived as to-morrow.

*When next night came* rōt kū-i ra-hmō a-hnăp.  
arrived as night to-morrow.

*You arrive late* rōt lă. or rōt ra-băn.  
arrive late. arrive behind  
or  
after or last.

*More than half a month* kạn-dā kyār hlō.  
half month extra.

*Quickly, like a flash of lightning* pāi kũ-i la-lō.  
quick as lightning.

*Quickly, during the chewing of betel-nut*

jō plū ū mōt.  
time betel-nut one little while.  
or  
existence

*Quickly, in the wink of an eye* ū kạn-nyăp ngāi.  
one wink eye.

or ū ka-prě ngāi.  
one quick eye.

*It is not time yet* a-kĩng hnyām rōt.  
time not yet arrived.

*At any time* dă yām mōh. or yām mō ma-hwō-i.  
any time be. time what no matter.

*When it is the tenth day* bōn śa-ngī shīp vān<sup>1</sup>.  
gets day ten days.

*Not once or twice only* ū lōh ār lōh ka mōh.  
one time two times not is.

*You are not in time* pē ka rōt a-kĩng ān.  
you not arrive time its.

or pē ka kūt a-kĩng.  
you not remain time.

*At last ! (on receiving something expected)* bōn ra-bān !  
got behind  
or  
after or last.

*While he was picking the tea leaves it rained*

ū yām păt ān myām jūng.  
one time picked he tea rained.

or ān jūng yām păt ān ta myām.  
it rained time picked he at tea.

or ū<sup>2</sup> păt ān myām jūng.  
one picked he tea rained.

<sup>1</sup> These two words are from the Shan, ship ten, vān dāys,

<sup>2</sup> Yām time understood.

*He asked me when I was going to the jungle*

ān śar-mwōt ō 'Bān mō mī dī lōh ta brī?'  
he asked me time what thou wilt go to jungle.

or 'ū yām dī bōn mī lōh ta brī?' ān śar-mwōt ō.  
one time wilt get thou go to jungle he asked me.

*From this time I shall give thee a rupee a day*

chă mōng ū dīn ō dēh rŭn ū byā ū śa-ngī ta  
time from one time I give silver one rupee one day to

mī. or chă mōng pā-dīn ō dī dēh rŭn ū byā ū  
thee. time from to-day I shall give silver one rupee one

śa-ngī ta mī. or mōng ō pwōt ra-āt ō dēh ū  
day to thee. from this away before I give one

or  
in front

byā ū śa-ngī ta mī. or chă yām dīn ō dī dēh  
rupee one day to thee. time time that I shall give

or  
this

ta mī rŭn ū byā ū śa-ngī.  
to thee silver one rupee one day.

*He saved up his money in order that he might buy a house*

ān kār-chŭ ūn rŭn ān dī jŭr gāng. or ān dēh ān  
he gathered kept silver he will buy house. he gives he

bōn dē jŭr gāng, kār-chŭ kār-pōm ūn rŭn. or kōp pō  
gets he buys house gathered gathered kept silver. on-account-of

(or chă brō) ān śīn jŭr gāng, ān hwō-i kār-chŭ  
time because he wished buy house he finished gathered

rŭn.  
silver.

*Go up to the house* hō gāng.  
go up house.

*Jump down* tē lēh.  
jump go down.

*Jump across* tē kām, tē kār-tō.  
jump go across jump point.

*To roll on level ground* glŭng glāi.

*To roll down a slope* gŭng gō.

*In and out* līp lēh.  
                   enter go down  
                   or  
                   go out.

*She goes for water* ān lōh ōm.  
                           she goes water.

*Backwards and forwards, to and fro* lōh lōh vēng vēng.  
   go go return return.

*He went a long journey* ān lōh ra-dēng śa-ngāi.  
                                   he went road far.

*They enter the house* gē līp ta gāng.  
                               they enter in, at house.  
   or  
   to

*I have never been here before*  
                   krū-ε ō ō ka lōh lō-i hā ō.  
                   before this I not come nothing place this.

*Come back and help me to sew* vēng jō-i ō jīng.  
   return help me sew.

*Large and small needles* pān-lě ra-dyāt pān-lě ra-dāng.  
                                   needles small needles large.

*I do not wish to return* ō ka ōng ō vēng.  
                                   I not like I return.

*Do not let us go to take it* māi lōh ē tōh ān.  
                                   do not go we take it.

*One after another* hwō-i ū kū<sup>1</sup> mōh ū kū<sup>1</sup>.  
                           finished one be one.

*Teach that one and that one*

mī pēn śa-rā bī ān bī ān.  
   thou becomest teacher person him person him  
   or  
   her her.

*He went here and there looking for it*

ān lōh tīp ān gāng ō gāng nān gāng tāi.  
   he went seek it house this<sup>2</sup> house this<sup>2</sup> house that.

*He expects to arrive* ān dōk mōng pēt ān rōt.  
                           he stops expects finish he arrives.  
   or  
   quite

<sup>1</sup> See N. 196.

<sup>2</sup> See N. 149, N. 150.



*He promised that he would return*

ān dī vīr rōt ān ūn ka-dī.  
 he will again arrive he keeps promise.  
 or  
 places

or ān dī vīr vēng, ān ūn ngyē ka-dī.  
 he. will again return he keeps word promise.  
 or  
 places

*When thou arrivest at Namhsan please call Nandia*

mī kạn rōt Ōm-yār tở Nan-dī-a tyī.  
 thou if arrivest Namhsan call Nandia please.

or yām pō mī Ōm-yār tở Nan-dī-a tyī.  
 time arrivest thou Namhsan call Nandia please.  
 or  
 appearest

*He does not know if he is going*

ān lợh ka nặp, ka lợh ka nặp.  
 he goes not knows not goes not knows.

*I should have gone had the rain not fallen*

kạn ka jūng ơ hwō-i lả ta lợh.  
 if not rained I finished good to go.  
 or  
 ought

*One going before and one following after*

ū kū<sup>1</sup> hwō-i lợh ū kū<sup>1</sup> yủ lợh.  
 one finished goes one rises up goes.

*Because he got work he did not return*

chả brō ān bôn dē rờr ān ka vēng.  
 time because he got he work he not returned.  
 or  
 his

or ān măn bôn dē rờr ān ka vēng.  
 he because got he work he not returned.  
 or  
 his

*I ran away because my father beat me* chả brō (or kọp pō)  
 time because on-account-of

<sup>1</sup> See N. 196.

kūn    ȳ    lār    ȳ,    ȳ    chāng<sup>1</sup>    dū    pwōt,  
 father   my   beat   me   I   shall   run away   away

or      kūn    ȳ    mān    lār    ȳ,    ȳ    chā<sup>1</sup>    dū    pwōt.  
          father   my   because   beat   me   I   shall   run away   away.

*People remain at home, they do not go out but remain indoors*

bī    gwāi    ta    gāng    gē,    bī    ka    lēh    lēh    līp    līp.  
 people   remain   at   house   their   people   not   go out   go out   enter   enter.

*They all sat round her*    gē    mō    kəp-vyār    dō-et    ān.  
    They   sat   went round   all   her.

*Two old people lived in the town*

gē    kū    kūng    yū    gār    ū    tā    ū    yā.  
 they   in   town   lived   they (two)   one   grandfather   one   grandmother  
    or  
    old man     old woman.

*I shall not live a thousand years*

ȳ    dī    a-śāk    ū    hrēng    ka    mōh.  
 I   shall   life   one   thousand   not   be.

*We shall meet at the house*    yē    kəp-chū    hā    gāng.  
    we   gather   place   house.

*I do not like to sit with her*    ȳ    ka    ōng    ȳ    mō    ra    ān.  
    I   not   like   I   sit   with   her.

*You called me to come*    pē    tō    ȳ    lōh.  
    you   called   I   came  
    or   or   or  
    call   me   come.

*I called I-om when I arrived at her house*

ȳ    hwō-i    rōt    bū    gāng    ān    ȳ    tō    I-ōm.  
 I   finished   arrive   yet   house   her   I   called   I-ōm.

or      yām    rōt    ta    gāng    ān    ȳ    tō    I-ōm.  
          time   arrived   at   house   her   I   called   I-ōm.

*They did not tell me*    bī    ka    yū    dē    grāi    ta    ȳ.  
    people   not   have   they   told   to   me.

*When shall we hear the discourse?*

bān    mō    ē    bōn    ē    hō    tə-rā?  
 time   what   we   get   we   discourse   law<sup>2</sup>  
    or  
    our

<sup>1</sup> See N. 215.

<sup>2</sup> Buddhist law.

or a-kīng mō ē bōn ē hō tạ-rā?  
 time what we get we discourse law.  
 or  
 our

*He asked me why I picked the lotus flowers*

‘Shī ’n mōh mī păt pōh bō?’ ăn s̄ar-mwôt ô.  
 why it is thou pickest flowers lotus, he asked me.

or ‘Shī nyā mī chăng.<sup>1</sup> păt pōh bō?’ ăn s̄ar-mwôt  
 why dost thou wilt pick flowers lotus, he asked

ô. or ‘Lōng shī ’n mōh mī păt pōh bō?’ ăn  
 me. on account of why it is thou pickest flowers lotus, he

s̄ar-mwôt ô. or shī ô hwô-i lōh păt pōh bō ăn  
 asked me. why I finished went pick flowers lotus, he

s̄ar-mwôt ô.  
 asked me.

*Empty talk, talk that leads to nothing, to speak uselessly*

ngyē ka pēn hōm pēn dā.  
 words not become to eat become to wear  
 or or or  
 talk food clothes.

or ngyē chūm ngyē chām, or ngyē ă-la-gā.  
 words vain words vain words useless.  
 or or or  
 talk empty talk empty talk

*To say this and that, to talk gossip* grāi dyăt grāi dăng.  
 speak small speak big.

*Do not gossip* māi grāi ngyē yô-i ngyē yēm.  
 do not speak words small words small.  
 or  
 talk talk

*Be patient, say it again* ri-ăt bū, tēng mī grāi.  
 be patient yet, again thou speak.

*He is very boastful*

ăn pạn-hnēr dē kũ-i băng hōng hlap ta ôm.  
 he is boastful himself as shoot dry put into in water.

*I told you so* ô động nyā pē.  
 I before made you.

<sup>1</sup> See N. 215.

[illegible]

*I shall tell the Chief about thee*

ॐ dī grāī mī ta paṛ-māng.  
*I shall speak thee to Chief.*

*He talks incessantly, he is a bore*

ngyĕ	ān	lip	bri.
words	his	enter	jungle.
or			
talk			

[illegible]

or            gē     dāh     dē     grāī     kū-i     te-ām<sup>1</sup>     ta     re-āp.  
              they said they spoke as to chirp.  
                                  or  
                                  like

*You talk nonsense*    pē    ka    năp    ra-dēng.  
                                   *you not know road.*

*A talkative person*    bī   kū-i   šīm   ōng.  
                                  *person as bird sparrow.*  
                                  or  
                                  *like*

*Do not beat about the bush*

māi	grāi	ngyē	dūk	ngyē	gōr.
<i>do not</i>	<i>speak</i>	<i>words</i>	<i>below</i>	<i>words</i>	<i>above.</i>
		or		or	
		<i>talk</i>		<i>talk</i>	

*Speak pleasantly*    ngyē   ta-kū-i.   or   ngyē   lă   hyō   bī.  
words   pleasant.   words   good   cars   people.  
or  
talk   talk

or      ngyē   lă   p̄ōm   bī.   or   graī   yīn yīn.  
words   good   hearts   people.   speak   quietly  
or  
talk   .   calmly.

*Her mother scolds her*   mā   ān   bār   ta   ān.  
mother   her   scolds   to   her.

*She is always scolding her*    ān   būp   bār   ān   shē shē.  
*she must scold her always.*

<sup>1</sup> An insect of the cricket family.

*If it is as thou sayest*    kạn   mōh   kũ-i   dāh   mī.  
    if   is   as   sayest   thou.  
    or  
    like

*They asked him*    bī   śar-mwōt   ta   ān.  
                          people   asked   to   him.

*It is difficult to speak Palaung*    grāi   Ta-āng   kyū.  
    to speak   Palaung   is difficult.

*It is difficult to know*    nấp   kyū.  
                                  to know   is difficult.

*She roused her father*    ān   pyĩ   ta   kūn   dē.  
                                  she   roused   to   father   her.

*He seems to be unwell*

         ān   ỗ   pōng   ān   ka-bē.   or   ān   a-pōng   ka-bē.  
          he   this (one)   appears   he   is ill.   he   appears   ill  
    or  
    to be ill.

*After he drank the medicine he fell asleep*

         ān   hwō-i   te-āng<sup>1</sup>   śa-nām   ān   it   pwōt<sup>2</sup>   dē.  
          he   finished   drank   medicine   he   slept   away   himself.  
    or  
    at once

or   bān   hwō-i   te-āng   śa-nām   ān   it   pwōt   dē.  
          time   finished   drank   medicine   he   slept   away   himself.  
    or  
    at once

*Take this medicine every three hours*

         śa-nām   i-ỗ   te-āng   ān   u-āi   nā-rī   ũ   lōh.   or   śa-nām  
          medicine   this   drink   it   three   hours   one   time.   medicine  
          i-ỗ   u-āi   nā-rī   ũ   lōh   mī   chāng (or dī)   te-āng.  
          this   three   hours   one   time   thou   wilt   wilt   drink.

*Come to see me every day*

         twōn   śa-ngī   ũ   lōh   vēng   ta   ỗ.   or   vēng   ngōp  
          every   day   one   time   return   to   me.   return   look  
          ỗ   twōn   śa-ngī   ũ   lōh   twōn   śa-ngī   ũ   lōh.  
          me   every   day   one   time   every   day   one   time.

<sup>1</sup> If the medicine is not liquid hōm to eat is used instead of te-āng to drink.

<sup>2</sup> See N. 264.

*He struck a hard blow*

ăn lăŕ sŭ hnyo hnyō. or ra-lăŕ ăn jăn.  
 he struck pain very much. the striking it is heavy.  
 or  
 the blow

*When they go to dig the grave*

yām lōh kŭng bī ta bōng ta sâng-kāing.  
 time go dig people at hole at grave-yard.  
 or  
 in

*It is difficult to build pagodas* rōŕ kōng-mŭ kyū hnyō.

to build pagoda is difficult very.  
 or  
 to make

or kōng-mŭ ăn kyū hnyō ta rōŕ.  
 pagoda it is difficult very to build  
 or  
 make.

*They do not know how to do it*

nyā gē năp dī nyā ka mōh.  
 to do they know will do not to be.

*Go ahead with the work* lōh u-ăŕ ka-plŭm.  
go in front ? work.

*Work with a will* ūn nu-ăŕ lă lă.  
place heart well.  
or  
keep mind

*Work steadily* māi dēh nu-ăŕ mī blŭ blŭ.  
do not give heart thy be changeable.  
or  
mind

*He is very lazy* ăn grăn bē ka-tīŕ.  
he is lazy overcome mildew.

*Do it in this way* rōŕ kŭ-i ō. or nyā kŭ-i ō.  
work as this. do as this.  
or  
do

*He did as I told him* ăn rōŕ kŭ-i dāh ō ta ăn.  
he did as said I to him.

or ăn nyā kŭ-i ngyē dāh ō.  
 he did as words said I.

*All the village people in each house work*

bī	rōr	dō-ēt dō-ēt
people	work	all

pāi      rū      kũ      gāng      ũ      krōng<sup>1</sup>      ũ      krōng.<sup>1</sup>  
whole   village   in   house   one                      one.

*I shall bring you the money*    ḡ   dī   dēh   pē   ta   rūn.  
I   shall   give   you   to   silver  
or  
money.

*Good-bye*    vēng    lō-i lō-i.  
                   go back    slowly.

*Make thyself at home*   gāng   ō   dēh   ăn   kū-i   gāng   mī.  
house   this   give   it   as   house   thy.

*Hast thou enough to eat?*    Mī   ka-dō-i   mī   hōm ?  
                                *thou*         *enough*      *thou*      *to eat.*

*Please excuse me* (said to an equal or to a superior in rank)

ō   lūt   ō   grūp   ta   mī.  
*I   fault   I   reverence   to   thee.*  
      or  
      *mistake*

*I am very sorry for thee*    ḡ   śa-dāī   mī   hnyo hnyō.  
*I                 sorry                 thee                 very much.*

*Do as thou pleasest*    ka    lŭ    mī.  
not    ?    thou

*What does it matter?*    ka    pēn    ngyē    śa-mōh.  
not    become    words    anything.

*It is of no consequence*    ka   yū   śa-mōh.  
not                  is   anything.

or      ka   mōh   śa-mōh.  
not   is   anything.

*Two little girls* kwōn kan-nyōm i-pān ār kū.<sup>2</sup>  
*children children female two.*  
*or*  
*little ones woman*

*I think of my child*    ō   nu-ār   hlōh   ta   kwōn   ō.  
                                I   mind   arrives   at   child   my.  
    or  
    heart

<sup>1</sup> See N. 171 and N. 196.

<sup>2</sup> See N. 196.

*She called I-sōng and I-tyēng her two friends*

ān tō I-sōng gō dē, I-tyēng gō dē ār kū.<sup>1</sup>  
*she called I-sōng friend her I-tyēng friend her two.*

*My mother and I, or my mother and me* yār mā ȳ.  
*we (two) mother my.*

*A little more* blām blām che-rě.  
*much little.*

*I have nothing* ȳ śa-mōh ka yū.  
*I anything not have.*

*Not even a little is good* ān ka lă hlāi che-rě.  
*it not is good even little.*

*Not one thing is pretty* ū nē kō ka-ri-ār.  
*one thing not is pretty.*

*Only a little is bad* ān ka lă gō che-rě che-rě.  
*it not is good only little.*

*Not at all good* ān ka lă hlāi ū nē.  
*it not is good even one thing.*

*To be worthless* ka fān pōh. or ka fān śa-tyār.  
*not worth flower. not worth flea.*

*It is not long enough* lō hlūng che-rě.  
*wants long little.*

*It is very small* dyāt gwāi bar kār-tō pān-lě.  
*small remains as much as point needle.*  
 or  
*is*

or dāng ān gwāi bar ka-āng la-ngā.  
*big it remains as much as seed sesamum*  
 or  
*is*

*It is our wish to have it* mōh pān-śin bōn yē.  
*is wish get we.*

*I hope that he will be able to sing* ȳ mōng ān bē kār-nyīr.  
*I expect he is able to sing.*  
 or  
*hope*

<sup>1</sup> See N. 196.



or      ơ   dēh   ăn   bē   kạ-nyīr.  
           I   give   he   is able   to sing.

or      ơ   nu-ăr   hlōh   ăn   kạ-nyīr.  
           I   mind   arrives   he   sings.  
                   or  
                   heart

*The daughter of a poor old widow*

kwōn   i-păn   yā   ka-māi   plān.  
       child   female   old woman   widow   poor.  
                   or  
                   woman

*She is not a widow*   ăn   mōh   ka-māi   ka   mōh.  
                                   she   is   widow   not   is.

*An old woman*   i-păn   kwōn-hyār. or   pa-ăn   i-păn.  
                           woman   old.   old   woman.

*They made him chief*   gē   dēh   ăn   pēn   pạ-māng.  
                                   they   gave   him   become   chief.

*We do not dare look*   yē   ka   yă   ngōp   yē   mēn.  
                                   we   not   dare   look   we   look.

*My rice field is broader than thine*

nā   . ơ   vāh   dōr   nā   mī.  
       rice field   my   is extensive   than   rice field   thy.

*Which is the larger thy horse or mine ?*

brăng   mī   gār   brăng   ơ   i-mō   dāng ?  
       horse   thy   they (two)   horse.   my   which   is large.

or      bạ   mō   brăng   mī   dāng   dōr   brăng   ơ.  
       as much as   what   horse   thy   is large   than   horse   my.

or      brăng   mī   gār   brăng   ơ   bạ   mō   dāng  
       horse   thy   they (two)   horse   my   as much as   what   is large  
       gār   kạ-dộn   dē ?  
       they (two)   excel   it.

*The place of water*   plộng   ơm.  
                                   running water   water.

*A stream*   ơm   plộng.  
                   water   running water.

*Pickled tea leaves (for eating)*   myām   ơm.  
   tea   water.

*Tea infused (for drinking)*   ơm   myām.  
   water   tea.

Hō-i      kău  
water-snail      white

<sup>1</sup> Kūn hō-kām gār nāng Ma-hā-de-vī gār ka yū  
(1) king they (two) lady queen they (two) not had

dē kwōn dē vā; <sup>2</sup> gār lōh sōk-tē dē kū sōn  
their little one their (2) they (two) went to fast selves in garden

ō-yēn. Gār dā rīn-dā blō. <sup>3</sup> Pūr s̄a-ngī gār lōh  
garden. they (two) wore clothes white. seven. days they (two) went

sōk-tē, <sup>4</sup> gār hmān dē kwōn dē vā.  
to fast they (two) asked their child their (2).

<sup>5</sup> Bōn tōr s̄a-ngī. Rōt ra-hmō gār it. <sup>6</sup> Nāng rīn-pō  
got six days. arrived night they (two) slept. lady dreamed

kūn pī lēh, dēh ăn hōm plē brī shīn, lēh  
spirit came down gave her eat fruit jungle ripe came down  
or  
mangoes (round)

dēh ăn hōm mak-mōn kām.  
gave her eat (long) mangoes gold.

<sup>7</sup> Nāng ra-sōh, nāng yū grāi ta kūn hō-kām, nāng  
lady awoke lady rose up said to (1) king lady

dāh, <sup>8</sup> ' Ō ka tōm rīn-pō hlāi ū lōh, k̄a-nyā ō.  
said O not ever dreamed even one time ruler O

<sup>9</sup> āi lōh sōk-tē hā ō. P'ā-dīn nō lā pūr s̄a-ngī,  
we (two) came to fast place this. to-day is full good seven days

<sup>10</sup> ō rīn-pō kūn pī lēh dēh ō hōm mak-mōn  
I dreamed (1) spirit came down gave me eat mangoes (long)

kām ngām hnyo hnyō.  
gold sweet very.

<sup>11</sup> Hō-kām grāi ta nāng, ' Kyā hnyo hnyō, pān  
king said to lady excellent very that which

rīn-pō mī nāng ō, <sup>12</sup> āi dī yū āi kwōn āi vā,  
dreamed thou lady O we (two) shall have our child our (2)

(1) Kūn is used as a prefix before hō-kām king, and pī spirit. It may be translated as Lord or Great.

(2) vā little brother or little sister kwōn . . . vā child or children.

## The White Water-Snail

<sup>1</sup> The great king and his queen had not any children, so <sup>2</sup> they went to keep a religious fast in their garden(1). They wore white clothes and <sup>3</sup> they fasted for seven days, and <sup>4</sup> prayed for a child.

<sup>5</sup> After seven days, at night when they were asleep, <sup>6</sup> the queen dreamed that the great spirit(2) came down and gave her ripe round mangoes and long mangoes of gold to eat.

<sup>7</sup> The queen awoke and said to the king, <sup>8</sup> 'O ruler! I have never had such a dream [since] <sup>9</sup> we two came to fast in this place seven days ago. <sup>10</sup> I dreamed that the great spirit came down and gave me long mangoes of gold to eat. They were very sweet.

<sup>11</sup> The king said to the queen, 'How excellent is that which thou hast dreamed, O queen! <sup>12</sup> We shall have a little child.

(1) It is understood that there was a pagoda, with a 'rest-house', attached, in the garden.

(2) Sakya.

<sup>13</sup> mōh ăn tu-őt, ăn ma-rí-ăt lēh tēk dē  
*be he precious he wonderful comes down to be conceived self*  
 ta mī nāng ō.  
*to thee lady O.*

<sup>14</sup> Nō pūr śa-ngī gār vēng ta hō. Gār vēng  
*were full seven days they (two) returned to palace. they (two) returned*  
 gwāi ta hō. Nāng tēk pa-dīk-sān-tē.  
*stay at palace lady conceived conceived.*

<sup>15</sup> Bōn kōr kyār hō-kām dēh bī fō vār kīr ū  
*got ten months king gave people tie rope gold one*  
*or*  
*chain*

nyōng, vār rūn ū nyōng <sup>16</sup> ōr hā hō ra-gwāi  
 (1) *rope silver one (1) from place palace dwelling*  
*or*  
*chain*

nāng mō hā hō ra-gwāi kūn hō-kām. <sup>17</sup> Kūn  
*lady till place palace dwelling (2) king. (2)*

hō-kām dah dē tām ā-pyō-dō nāng hō-kām, <sup>18</sup> Vā  
*king said he ordered maids of honour lady king child*  
*or*  
*queen*

ē kan mōh i-mē pē dōh vār kīr, <sup>19</sup> kan mōh  
*our if is male you strike rope gold if is*  
*or*  
*chain*

i-pān dōh vār rūn.  
*female strike rope silver.*  
*or*  
*chain*

<sup>20</sup> Rōt śa-ngī pwō, nāng yŭ mōh hō-i. <sup>21</sup> Bī ka  
*arrived day birth lady (3) was water-snail. people not*

nāp dē dōh vār. <sup>22</sup> Bī lōh grāi ta hō-kām. <sup>23</sup> Bī  
*know they strike rope people went tell to king. people*  
*or*  
*chain*

dāh ka-nyā ō, nāng hwō-i pwō, vār kīr yē ka  
*say ruler O lady finished birth rope gold we not*  
*or*  
*chain*

(1) See N. 196.

(2) See note on page 146.

(3) See N. 216.

<sup>13</sup> He will be precious and wonderful, when he comes down to be conceived in thee.

<sup>14</sup> When seven days were past they returned to the palace. They returned and remained at the palace, and the queen conceived.

<sup>15</sup> When ten months (1) were past, the king ordered people to tie a gold chain and a silver chain <sup>16</sup>from the part of the palace where dwelt the queen, to the part where he lived. <sup>17</sup> He gave orders to the maids-of-honour of the queen, <sup>18</sup> 'If our little one is a boy, strike the golden chain, <sup>19</sup> if a girl strike the chain of silver.'

<sup>20</sup> There came a day when the queen gave birth to a water-snail. <sup>21</sup> The people did not know which chain to strike. <sup>22</sup> They went and said to the king, <sup>23</sup> 'They say, O ruler! that

(1) Lunar months.

năp yē dōh, <sup>24</sup> vār rŭn yē ka năp yē dōh, <sup>25</sup> kwōn  
*know we strike rope silver ice not know we strike child*  
 or  
*chain*

nāng mōh hō-i a-myō. <sup>26</sup> Bī yū dē kwōn hō-i  
*lady is water-snail kind. people have their children water-snail*  
 or  
*person has her child*

kūn ān mōh lā-gā, ān ka kūn bī mōng-kōn, ān  
*father its is dragon he not father people world of men he*  
 or  
*naga*

kūn lā-gā, <sup>27</sup> ka-shē lō-i bī fāng ān.  
*father dragon ashamed all people on account of it.*  
 or  
*naga*

<sup>28</sup> Kūn hō-kām dāh dē grāi ta gē, 'Hwō-i lă! ka  
 (1) *king said he spoke to them finished good not*

năp kū-i nyā; <sup>29</sup> ō dī dēh bī rōr pōng, ō dī  
*know as to do I shall give people make raft I shall*  
 dēh bī lōng pēt ān jōm ōm.  
*give people float finish it follow water.*

<sup>30</sup> Hwō-i nyā kū-i dīn. Bōn ār kyār u-āi kyār  
*finished done as that. got two months three months*

hō-kām grāi ta bī, 'Lōng pēt hō-i kāu jōm  
*king told to people float finish water-snail white follow*

ōm.' <sup>31</sup> Ra-gwāi hwō-i rōr lă lă. Hō-kām lōh grāi  
*water. dwelling finished made well. king went told*

ta nāng, hō-kām dāh, <sup>32</sup> 'Nāng ō kwōn āi ō dēh  
*to lady king said lady O child our this give*

bī lōng pēt ān jōm ōm, ka-shē bī fāng  
*people float finish it follow water are ashamed people on account of*

ān, bī dāh, 'kūn ān lā-gā, ka-shē bī.  
*it people say father its dragon are ashamed people.*

or  
*naga*

<sup>33</sup> Nāng dāh ta hō-kām, 'ka năp kū-i nyā, bō-e  
*lady said to king not know as to do though*

the queen has given birth, <sup>24</sup> but we do not know whether to strike the golden chain or the silver. <sup>25</sup> The baby of the queen is a kind of water-snail. <sup>26</sup> One who has a water-snail for a child, its father is a Naga. <sup>27</sup> All the people are ashamed on account of it.'

<sup>28</sup> The king said to them, 'It is good, but I do not know what to do! <sup>29</sup> I shall order men to make a raft and shall tell them to float it [the water-snail and the raft], down stream.'

<sup>30</sup> It was done in this manner. After two or three months the king said to the people, 'Float the white water-snail down stream.' <sup>31</sup> Its dwelling-place was well prepared. The king went and said to the queen, <sup>32</sup> 'O queen! Give this our child so that the people may float it down stream. The people are ashamed because of it, they say, "Its father is a Naga". They are ashamed.'

<sup>33</sup> The queen said to the king, 'I do not know what to do!

mōh hō-i, tōk dē pēn kwōn āi vā āi, <sup>34</sup> ō kō sīn  
*is water-snail right his be child our (1) our I not wish*  
 or  
 claim become

dēh bī lōng ān jōm ōm, ō kār-vē ān, hā mō  
*give people float it follow water I pity it place what*  
 ān yū dē hōm dē dā, <sup>35</sup> ō yō ka-lōn tōh dē hōm,  
*it has its food its clothes I fear galon take it eat*  
 ō yō kā dāng tōh dē hōm ān, ō dī leh  
*I fear fish great take it eat it I shall go down*  
 jōm ān.  
*follow it.*

<sup>36</sup> Hō-kām dāh ta nāng, 'Kā mōh gō pān dāh  
*king said to lady not is only that which say*

bī. <sup>37</sup> Kū-i mō mī dī nyā dī leh jōm hō-i?  
*people as what thou wilt do will go down follow water-snail*

Nāp ān mōh ī-pān, nāp ān mōh ī-mē, <sup>38</sup> ngāi ka  
*know it is female know it is male eyes not*  
 or  
 face

yū ē mēn, kū-i mō ān nyā ra-nāu ka nāp.  
*has we look as what it does inside not know.*

<sup>39</sup> Nāng yām ta hō-kām, hō-kām dāh, 'Mī māi  
*lady wept to king king said thou must not*  
 or  
 do not

yām, nāng ō, ra-gwāi ān ō hwō-i dēh bī rōr  
*weep lady O dwelling its I finished gave people make*

kyā kyā nā nā, <sup>40</sup> ō dēh bī kyāk kīr ta ān,  
*excellent I gave people gild gold on it*

tēng lo lō.  
*yellow very.*

<sup>41</sup> Ra-gwāi ān hī hwō-i, hō-kām hāp ta klō kīr,  
*dwelling its finished finished king put into pot gold*

tēm lik ū kan-blē-a, <sup>42</sup> 'Hō-i kāu rōt hā mō,  
*wrote letter one (2; water-snail white arrives place what*

bī-mōh māi ka-vē, ān mōh kwōn hō-kām.  
*any one do not play it is child king.*

or  
 must not

(1) See note, page 146.

(2) See N. 196.



Though it is a water-snail it has the right to be our child.  
<sup>34</sup> I do not wish to let people float it down stream. I pity it!  
How can it live [on the raft]. <sup>35</sup> I fear that a Galon (1) may  
take and eat it, I fear that a great fish may take and eat it!  
I shall go down stream with it.'

<sup>36</sup> The king said to the queen, 'It is not only what people  
say. <sup>37</sup> What couldst thou do going with a water-snail? Who  
knows if it is female or male? <sup>38</sup> It has no face that we could  
see. What it does inside [its shell] we do not know.'

<sup>39</sup> The queen wept before the king, who said, 'Do not weep,  
O queen! I have ordered its dwelling, I told the people to  
make it very good, <sup>40</sup> I gave them very yellow gold to gild  
it with.'

<sup>41</sup> Its dwelling being ready, the king put the water-snail  
into a golden pot. He wrote a letter, saying, <sup>42</sup> 'At whatever  
place the white water-snail arrives, do not play with it, it is  
the child of a king.'

(1) A fabulous bird.

<sup>43</sup> Hō-kām dēh bī loh hlap ān ta pōng; bī lōng  
king gave people go put it on raft people floated

pwōt ān jōm ōm.  
away it follow water.

<sup>44</sup> Hō-i kāu lēh ōm bōn pūr sōm pūr sạ-ngī,  
water-snail white went down water got seven nights seven days

lēh iōt kūng lạ-gā. <sup>45</sup> Nāng lạ-gā loh ka-vế  
went down arrived country dragon lady dragon went play  
or or  
town naga naga

ōm, dū-ε dē ā-pyō-dō pạn pạ-ri-āh. Nāng lạ-gā  
water brought her maids of honour five hundred lady dragon  
or  
naga

yū dē sin-gōh pōng ra-gwāi Hō-i kāu. <sup>46</sup> Ặn grāi,  
saw she looked up raft dwelling water-snail white. she said

‘Shē ’n mōh i-nōng ka nặp, tēng lo lō.’ Nāng lạ-gā  
what it is above not know yellow very. lady dragon  
or  
up naga

dāh, <sup>47</sup> ‘Kạn mōh ān lả, ān kyả, dēh ān vắ  
said if is it is good it is excellent give it come

jū ộ hā ố, kạn mōh ān ka lả, dēh ān loh  
towards me place this if is it not is good give it go

sạ-ngāi sạ-ngāi, pịộ ộ mại dēh ān vắ.  
far far near me do not give it come.  
or  
beside

<sup>48</sup> Pōng ra-gwāi A-lōng Hō-i kāu lēh jū  
raft dwelling (1) water-snail white went down towards

nāng lạ-gā, lēh iōt ta nāng. Nāng tōh dē pōh  
lady dragon went down arrived at lady. lady took she opened  
or  
naga

dē mēn, ān mōh Hō-i kāu, kạ-ri-ār hnyo hnyō  
she looked it was water-snail white beautiful very

(1) A-lōng an embryo Buddha, a Bodhisattva.

<sup>43</sup> The king ordered the people to place it on the raft, and they floated it away down stream.

<sup>44</sup> The white water-snail went down stream for seven nights and days. It floated on, till it reached the country of the Nagas. <sup>45</sup> The queen of the Nagas went to play in the water, having brought five hundred of her maids of honour. The queen saw, as she looked up stream, the raft, the dwelling-place of the white water-snail. <sup>46</sup> She said, 'What is it [that I see] up stream? It is very yellow!' Then she said, <sup>47</sup> 'If it is a good [thing] an excellent [thing] may it come to me here. If it is not good, may it go far far away, do not let it come near me.'

<sup>48</sup> The raft, the dwelling of the embryo Buddha, the white water-snail, floated down to the queen of the Nagas. When it reached her, she took and opened [the pot] and looked in. It was a white water-snail, its dwelling-place was very

ra-gwāi ăn. <sup>49</sup> Nāng lă-gā tōh dē dū-ē, veng dēh  
*dwelling its. lady dragon took she brought returned gave*  
*or*  
*naga*

ta hō-kām lă-gā.  
*to king dragon*  
*or*  
*naga.*

<sup>50</sup> Hō-kām pōh ra-gwāi dē mēn, hō-kām dāh ta nāng,  
*king opened dwelling he looked king said to lady*

‘Ān ka bōn dē gwāi jōm ē, ăn mōh bī mōng-kōn,  
*it not got it lives follow us it is person world of men*  
*or*  
*human being*

<sup>51</sup> ē mōh lă-gā, ūr ē kạn rŭng ăn, ăn yām. Lōh  
*we are dragons smell our it exhales it it dies. go*  
*or*  
*nagas*

tōn ăn ta pōng ra-gwāi ăn.  
*escort it to raft dwelling its.*

<sup>52</sup> Nāng dāh, ‘ō śa-dāi hnyō ăn, ō răk hnyō ăn,  
*lady said I am sorry very it I love very much it*  
 ăn kạ-ri-ār găt.  
*it is beautiful very much.*

<sup>53</sup> Nāng lă-gā tēm lĭk ū kạn-blě-a, hĭp ta ra-gwāi  
*lady dragon wrote letter one (1) put in dwelling*  
*or*  
*naga*

ăn, <sup>54</sup> ‘Mī kạn lă bān đin ū śa-ngī, mī māi bī-er  
*its thou if good future time one day thou do not forget*  
*or*  
*must not*

ō, nu-ār hlōh ta ō tyĭ.  
*me heart arrive at me please.*  
*or*  
*mind to*

<sup>55</sup> Nāng lă-gā lōng pwŏt ăn jōm ăm. Hō-i kău  
*lady dragon floated away it follow water. water-snail white*  
*or*  
*naga*

beautiful. <sup>49</sup> The Naga queen took it and brought it to the king of the Nagas.

<sup>50</sup> The king opened its dwelling-place and looked in, he said to the queen, 'It cannot stay along with us. It is a human being of the world of men. <sup>51</sup> We are Nagas, if our smell exhales to it, it will die. Go take it to the raft its dwelling-place.'

<sup>52</sup> The queen said, 'I am very sorry for it, I love it very much, it is very beautiful.'

<sup>53</sup> The queen of the Nagas wrote a letter, and put it in its dwelling-place. <sup>54</sup> [She wrote] 'If thou becomest good (1) at a future time, do not forget me, please.'

<sup>55</sup> The Naga queen floated it away [on the raft] down stream. It went down stream for seven nights and days, till it reached

(1) Becomest a saint or a Buddha.

lēh jōm ōm bōn pūr sōm pūr sạ-ngī, lēh  
 went down followed water got seven nights seven days went down  
 rōt ta kūng pāi. <sup>56</sup> Yā (1) pāi lōh hūm ōm, yū dē  
 arrived at country ogress. ogress went bathe water saw she  
 sịn-gōh pōng ra-gwāi Hō-i kàu. Yā pāi dāh ta  
 looked up raft dwelling water-snail white. ogress said in  
 pōm dē, <sup>57</sup> 'Shē mōh nōng? Ka nấp, hmōm ām  
 heart her what is above not know feel surprise  
 or  
 mind up.

hnyo hnyō, ra-gwāi ạn fēng lo lō!'  
 very much dwelling its yellow very.

Yā pāi dāh, <sup>58</sup> 'Kạn mōh ạn lả dēh ạn vắ jū  
 ogress said if is it good give it come towards  
 or  
 be

ō hā ō, kạn mōh ạn ka lả, dēh ạn lōh sạ-ngāi  
 me place this if is it not good give it go far  
 or  
 be

sạ-ngāi.' <sup>59</sup> Pōng ra-gwāi Hō-i kàu vắ jū yā pāi.  
 far. raft dwelling water-snail white came towards ogress.

Yā pāi pōh dē mēn, yā pāi nấp pwōt ạn mōh  
 ogress opened she looked ogress knew away it was  
 kwōn hō-kām. <sup>60</sup> Yā pāi dāh, 'ō dī tōh ō ūn  
 child king. ogress said I shall take I keep

ō kwōn ō vắ.'  
 my child my (2).

<sup>61</sup> Yā pāi tōh dē dū-e vēng ạn ta gāng dē.  
 ogress took she brought returned she to house her.

Yā pāi hắp ūn ạn ta klō ēng. Yā pāi rắk  
 ogress put into kept it in pot vase. ogress loved

hnyo hnyō ạn. ẠN gwāi jōm yā pāi bōn pūr  
 very much it. it stayed followed ogress got seven

kyār, <sup>62</sup> ạn lۆk-kấp dē pēn bī, kạ-ri-ār hnyo hnyō.  
 months it transformed self became person beautiful very.  
 or  
 human being

(1) See N. 14.

(2) See footnote (2) page 146.

the country of the Ogres. <sup>56</sup> An ogress went to bathe and looking up stream she saw the raft, the dwelling-place of the white water-snail. The ogress said to herself, <sup>57</sup> 'What is that up stream? I do not know what it is, I am very much surprised, it is very yellow !'

The ogress said, <sup>58</sup> 'If it is good, let it pass to me here, if it is bad, let it go very far away.' <sup>59</sup> The raft, the dwelling-place of the white water-snail, came towards the ogress. The ogress opened [the pot] to look in and she knew at once that it was the child of a king. <sup>60</sup> She said, 'I shall take and keep it to be my child.' She took it and brought it to her house.

<sup>61</sup> The ogress placed it in and kept it in a large pot [used for holding water] and she loved it very much. It stayed with the ogress seven months, [then] <sup>62</sup> it transformed itself and became a human being (1). It was very beautiful.

(1) A little child.

Śa-ngī dīn yā (1) pāi ka gwāi, <sup>63</sup> yā pāi lōh vīr ta  
*day that ogress not was ogress went wander to*  
 or  
*stayed*

sōn oyēn, Ān (2) dōk lōk dē ra-bān yā pāi.  
*garden garden he stopped changed self behind ogress.*

<sup>64</sup> Rōt tyūn hmō yā pāi vēng rōt ta gāng,  
*arrived not yet night ogress returned arrived at house*

yā pāi vēng jū dē mēn Hō-i káu, hwō-i  
*ogress returned towards she looked water-snail white finished*

pēn bī. <sup>65</sup> Yā pāi re-ān hnyo hnyō, yā pāi tōh  
*became person ogress was happy very ogress took*  
 or

*human being.*

dē jōk. Hō-i káu gwāi jōm yā pāi bār  
*she lifted. water-snail while stayed followed ogress as much as*

kōr śa-nām, ān hwō-i dē dāng. <sup>66</sup> Yā pāi ka  
*ten years he finished he was big. ogress not*

dēh ān lōh vīr, yā pāi dēh ān gwāi ta gāng  
*gave him go wander ogress gave him stay in house*

shē shē.

*always.*

<sup>67</sup> Yā pāi lōh pēh gār hōm plē twōn śa-ngī,  
*ogress went pick them (two) eat fruit every day*

yā pāi tām ān, ān, dāh, 'Kwōn ī-mē ō ō, māi  
*ogress ordered him she said child male my O do not*

hō ta kār-vū-ē āi, māi lōh ta ō-yēn āi lāp  
*go up to above our do not go to garden our side*

vān tōk. <sup>68</sup> Mī dōk gwāi hā gāng āi, mī māi lōh  
*west. thou stop stay place house our thou do not go*

vīr, kwōn ī-mē ō ō.'

*wander child male my O.*

Twōn śa-ngī mā (3) ān tām ān, <sup>69</sup> 'Mī māi lōh  
*every day mother his ordered him thou do not go*

vīr, rē gāng āi lā lā, ō lōh pēh āi hōm plē.'  
*wander wait house our well I go pick us eat fruit.*

or

*watch*

(1) See N. 14.

(2) Hō-i kau.

(3) The Ogress.



That day the ogress was not there, <sup>63</sup> she had gone to walk in her garden (1). He [the white water-snail] changed his appearance in the absence of the ogress. <sup>64</sup> When it was almost night the ogress arrived at home. She returned and looked for the white water-snail. It had become a human being. <sup>65</sup> The ogress was very happy, she took and nursed him. White water-snail stayed with the ogress for ten years and he grew big. <sup>66</sup> The ogress did not allow him to go wandering, but made him always remain at home.

<sup>67</sup> The ogress went to pick fruit for them to eat every day. The ogress gave him orders, she said, 'O my boy, do not go upstairs, do not go to our garden in the west, do not go, but <sup>68</sup> remain and stay at home, do not wander away, O my son.'

Every day his mother [the ogress] commanded him, <sup>69</sup> 'Do not go wandering, wait quietly in our home. I go to pick fruit for us to eat.'

(1) Sōn ō-yēn a garden in which fruit, flowers, and vegetables are grown.

<sup>70</sup> Ū    sạ-ngī   hlōh   ta   nu-ār   ạn,   ạn   dāh   ta   pōm   dē,  
          one   day   arrived   at   mind   his   he   said   in   heart   his  
    or  
    in   heart     mind

‘She   ’n   mōh   ka   nấp,   mā   ơ   tām   ơ   twōn   sạ-ngī,  
          what   it   is   not   know   mother   my   orders   me   every   day

“ra-kạ-vũ-ε   māi   hợ,”   “ta   ơ-yên   māi   lợh”   mā  
                  above   do not   go up   to   garden   do not   go   mother

ơ   dāh   kũ-i   dìn.  
          my   says   as   that.

<sup>71</sup> Ū    sạ-ngī   dìn   mā   ạn   lợh   vīr   kũ-nāu  
          one   day   that   mother   his   went   wander   in

tūn-fa-sām-hēng.   Hợ-i   kàu   răt   dē   mēn   ra-kạ-vũ-ε  
          great jungle.   water-snail   white   stole   he   looked   above

kũ-nāu   gāng.   <sup>72</sup> Ặn   hợ   yū   ka-āng   pōr,   ka-āng  
          in   house.   he   went up   saw   bones   barking deer   bones

sāng,   ka-āng   chă.   Hợ-i   kàu   dāh   ta   pōm  
          elephant   bones   sambher deer.   water-snail   white   said   in   heart

dē,   mā   ơ   ạn   mōh   yā (1)   pāi   yố!     
          his   mother   my   she   is   ogress   surely.     
    or  
    mind

<sup>73</sup> Hợ-i   kàu   yū   ra-kạ-vũ-ε   sạ-dō   pāi   mā   ạn,   ạn  
          water-snail   white   saw   above   jacket   ogress   mother   his   he

chūp   dē   dā   sạ-dō   pāi,   ạn   dāh,   ‘Ơ   lợh   mēn  
          put on   he   wore   jacket   ogress   he   said   I   go   look

ơ-yên   mā   ơ.’   <sup>74</sup> Ặn   dā   sạ-dō   pāi,   ạn   pạ   lợh  
          garden   mother   my.   he   wore   jacket   ogress   he   flew   went

kũ   sōn   ơ-yên,   ạn   lợh   yū   vāng   nām   vāng   pāi,  
          in   garden   garden   he   went   saw   court   water   court   fire

vāng   lōm,   tōh   dē   dũ-ε   pạ   pwőt   dē.  
          court   wind   took   he   brought   flew   away   he.

<sup>75</sup> Hợ-i   kàu   rột   p̄rā   ơm   sām-bōk-tạ-rā.   Mā   ạn  
          water-snail   white   arrived   shore   water   ocean.   mother   his

vēng   rột   ta   gāng,   vēng   tấp,   ạn   ka   yū.   Mā   ạn  
          came   arrived   at   house   returned   seek   he   not   was.   mother   his

<sup>70</sup> One day he thought and he said in his heart, 'I do not know how it is, my mother gives me orders every day, "Upstairs do not go," "To the garden do not go," My mother speaks like that.'

<sup>71</sup> On a certain day his mother [the ogress] went wandering in the great jungle. White water-snail stole upstairs in the house to look. <sup>72</sup> He went up and saw the bones of barking deer, the bones of elephants, and the bones of sambler deer. White water-snail said in his heart, 'My mother is surely an ogress!'

<sup>73</sup> White water-snail saw upstairs the jacket of his mother, the ogress, he put on and wore the jacket of the ogress, he said, 'I am going to look at the garden of my mother.' <sup>74</sup> He wore the jacket of the ogress, he flew and went into the garden; he went and saw the court of water, the court of fire, the court of the wind. He took and brought [with him some of each] and he flew away.

<sup>75</sup> White water-snail arrived on the shore of the ocean. His mother [the ogress] returned and arrived at home, she returned and looked [for him], he was not [there]. His mother followed him, she went and reached him on the shore

lòh jōm ăn, lòh Kūt ăn p̄rā ăm. <sup>76</sup> Mā ăn yū  
*went follow him went remained he shore water. mother his saw*

dē tūr ăn p̄rā ăm s̄or-dă. Mā ăn dāh, 'Ō kwōn  
*she looked him shore water other side mother his said O child*

i-mē ȳ, veng ta gāng ăi, ȳ nu-ār hlōh ta mī, ăi  
*male my return to house our I mind arrives at thee we*  
 or or  
*man heart to*

veng. Hō-i k̄au dāh, 'ȳ ka vīr yō, ȳ dī lòh  
*return. water-snail white said I not return surely I shall go*

vīr kūng vīr rū.  
*wander country wander villages.*  
 or  
*towns.*

<sup>77</sup> Mā ăn dāh dē tām ăn, 'Mī k̄an lă b̄an dīn  
*mother his said she ordered him thou if good future time*

ū s̄a-ngī mī m̄ai bī-er ȳ, nu-ār hlōh ta ȳ tyī  
*one day thou do not forget me mind arrives at me please.*  
 or or  
*heart to*

<sup>78</sup> Hō-i k̄au grūp ta mā dē, 'Hwō-i lă m̄a  
*water-snail white revered to mother his finished good mother*

Ō! ăn dāh, 'Mī m̄ai cha-pā ta ȳ.  
*O he said thou do not worry about me.*

<sup>79</sup> Hō-i k̄au p̄ar pwōt. Hō-i k̄au lòh rōt ta  
*water-snail white flew away. water-snail white went arrived at*

kūng mōng Cham-bā-na-gō. Veng yū kwōn bī hlōng  
*country town Cham-ba-na-go. went saw children other play*

tī. <sup>80</sup> ăn hmān dē tō jōm kwōn bī, ăn dāh,  
*beans. he asked he throw follow children other he said*  
 or  
*play*

'ȳ ka yū tī. ăn hmān dē rām ta ge, 'Rōk  
*I not have beans. he asked he borrowed from them depend*  
 or  
*grateful*

pē bū-gō pē Ō! <sup>81</sup> Gē dēh ăn rām, ăn tō tī  
*you friends you O. They gave him borrow he threw beans.*  
 or  
*played*

of the water. [When] <sup>76</sup> his mother saw him across the water on the shore, she said, 'O my son, return to our home. My heart goes out to thee, let us return.' White water-snail said, 'I shall certainly not return. I shall go wandering to [other] countries and villages.'

<sup>77</sup> His mother said, she commanded him, 'If at a future time thou art good [thou becomest a saint or a Buddha], do not forget me, let thy heart go out to me please.'

<sup>78</sup> White water-snail made obeisance to his mother, he said, 'It is good, O mother, do not be anxious about me.'

<sup>79</sup> White water-snail flew away. He went and arrived at the country and town of Cham-ba-na-go (1). He came and saw other young people playing with beans. <sup>80</sup> He begged them to [let him] play with them, he said, 'I have not [any] beans.' He asked to borrow from them, '[I shall be] grateful [to] you O friends.' <sup>81</sup> They let him borrow, and he played with beans

(1) Probably an ancient state and town near Bhamo.

jōm gē, <sup>82</sup> ān bōn dō-ēt gē, ān vyăt tī gē, ān  
*follow them he got all them he gave back beans their he*  
 or  
*paid back*

hwō-i vyăt tī gē hlū dē ūn.  
*finished gave back beans their extra he kept.*  
 or  
*paid back.*

<sup>83</sup> Hwō-i ăp gē lāi vōng, gē śar-mwôt ān, 'Mi  
*finished dark they different returned they asked him thou*  
 or  
*each*

yū kō dē kūn dē mā? Hā mō mī gwāi? Hō-i  
*hast (1) thy father thy mother place what thou livest. water-snail*  
 kāu dāh gē, 'Kūn mā ō ka yū, va-vāi ō ka  
*white said them father mother I not have relations I not*  
 yū, bī-mōh ō ka năp.  
*have any one I not know.*

<sup>84</sup> Gē dāh ta ān, 'Kār-vē mī, bū-gō Ō, vā it mī  
*they said to him pity thee friend O pass sleep thou*  
 ta cha-rōp. A-hnăp yē dī lōh hyăng mŭk, hyăng  
*at rest-house. to-morrow we shall go herd cattle herd*  
 or  
*in*

kră, a-hnăp yē dī tō yē dū-ε mī, bū-gō Ō.  
*buffaloes to-morrow we shall call we bring thee friend O.*  
 or  
*take*

<sup>85</sup> Ān dāh hwō-i lă, rōk pē. Tō ō lōh jōm  
*he said finished good depend on you. call me go follow*  
 or  
 pē tyī.  
*you please. grateful come*

<sup>86</sup> Rōt kū-i a-hnăp gē lōh hyăng mŭk hyăng kră,  
*arrived as to-morrow they went herd cattle herd buffaloes*  
 gē vā tō dē dū-ε ān lōh jōm gē. Gē lōh  
*they came called they brought him go follow them. They went*  
 or  
*passed took*

along with them. <sup>82</sup> He won all theirs, and gave back their beans except [one which] he kept.

<sup>83</sup> [When] it was dark they all returned [to the town]. They asked him, 'Hast thou no father or mother? Where dost thou live?' White water-snail said to them, 'Father or mother have I none, relations I have not, I do not know any one.'

<sup>84</sup> They said to him, '[We] pity thee, O friend, go and sleep in the rest-house. To-morrow we shall go to herd the cattle and buffaloes, to-morrow we shall call to take thee [with us] O friend.' <sup>85</sup> He said, 'It is good, [I] am grateful to you, call me to go along with you, please.'

<sup>86</sup> When next day came, they went to herd the cattle and buffaloes, they went and called and took him to go along with

rōt ta tōng nā, gē lōh kạ-yōt fī, gē ka  
arrived at flat land paddy field they went there beans they not

bē Hō-i kàu, ạn bôn dō-ēt fī gē. <sup>87</sup> Gē  
overcame water-snail while he got all beans their. they

dāh ta ạn, 'Mī vāu hnyo hnyō. Ar sạ-ngī yē ka  
said to him thou art brave very. two days we not

bē mī. mī bôn dō-ēt fī yē.  
overcome thee thou got all beans our.

<sup>88</sup> Kūn hō-kām kūng đin ạn yū dē kwōn nāng ũ  
lord king country that he had his child lady one

kū, kạ-ri-ār hnyo hnyō nāng. Kwōn hō-kām kūng  
(1) was beautiful very lady. children kings countries

hạ twōn kūng twōn rū (gē gwāi ũ pạ-ri-āh) gē  
other every country every village they were one hundred they

vēng hmān dē lē nāng hō-kām.  
came ask they marry lady king.

<sup>89</sup> Hō-kām dāh, 'Ō ka nặp ō dēh ta bī-mōh, ō kạn  
king said I not know I give to any one I if

dēh ta kwōn hō-kām ũ kūng ố, yō kwōn hō-kām  
give to child king one country this fear children kings

'kūng nān, kūng tāi gē rāu, ō ka nặp ō dēh  
countries these countries those they are angry I not know I give

ta bī-mōh. <sup>90</sup> Kạn mōh ũ kū hmān, ō nặp ō dēh.  
to any one. if is one (1) asks I know I give.

Pē twōn kūng twōn rū rōt dē hmān, ō ka nặp  
you every country every village arrive you ask I not know

ō dēh, pē hmān blām găt!'  
I give you ask many very.

<sup>91</sup> Hō-kām dāh ta gē, 'Ō dī rōr jāng jār, ō dī  
king said to them I shall make tower high I shall

dēh nāng gwāi hā đin, ō dī dēh nāng bē-i sạ-pwōt  
give lady stay place that I shall give lady throw turban

dē, ạn kạn lōh fạ ta ra-mōng bī-mōh, dēh ạn lē.'  
her it if goes hangs on neck any one give him marry.



them. They went and reached the flat paddy land ; they went and played with beans but they could not beat white water-snail. He won all their beans. <sup>87</sup> They said to him, 'Thou art very brave (1). Two days we have not beaten thee, thou hast got all our beans.'

<sup>88</sup> The great king of that country had one daughter, who was a very beautiful princess. The sons of the kings of every other country, they were one hundred, came to ask to marry the princess.

<sup>89</sup> The king said, 'I do not know [how] to give [her] to any one, if I give [her] to the son of the king of this country [I] fear that the sons of the kings of these and those countries may be angry. I do not know [how] to give to any one. <sup>90</sup> If it were one [who] asks, I should know [how] to give. You from all countries arrive and ask, I do not know [how] to give. You [who] ask are very many.'

<sup>91</sup> The king said to them, 'I shall build a high tower, and shall let the princess stay there. I shall let her throw her turban. If it hangs on the neck of any one, let him marry [her].'

(1) First rate at playing the game.

<sup>92</sup> Bī grai d'-et twōn kūng twōn rū, bī i-mē  
 people said all every country every village people male  
 or  
 men

vēng dō-et lai vēng dō-et dē. Gē dā dō-et grū  
 returned all different returned all they. they wore all clothes  
 ra-lă, grū ra-kyă, gē fāng dē bōn nāng kwōn  
 good clothes excellent they thought they got lady child

hō-kām.  
 king.

<sup>93</sup> Hō-kām dāh gē, 'Kān bōn pūr śa-ngī dēh pē  
 king told them if got seven days give you

tān dō-ēt, ō dī dēh nāng lēh gwāi ta jāng,  
 leisure all I shall give lady go out stay in tower

nāng dī bē-i śa-pwōt dē, kān fā ān ta ra-mōng  
 lady will throw turban her if hangs it on neck

bī-mōh dēh ān lē. <sup>94</sup> Jōh ta kwōn pā-māng ka  
 any one give him marry. falls on child chief not

nāp, jōh ta kwōn hō-kām ka nāp, jōh ta kwōn  
 know falls on child king not know falls on child

plān ka nāp, jōh hā mō ān bōn.  
 poor not know falls place what he gets.

<sup>95</sup> Hwō-i nyā kū-i dīn. Bōn pūr śa-ngī bī rōt  
 finished done as that. got seven days people arrived

dō-et ta vāng hō-kām, twōn kūng twōn rū. Kwōn  
 all at court king every country every village. Children

śa-tē, kwōn pā-māng, kwōn hō-kām, kwōn bī kū  
 rich children chiefs children kings children people in

rū, kū kūng.  
 village in country.

<sup>96</sup> A-lōng Hō-i káu śa-tīng bī grai nāng dī bē-i  
 (1) water-snail white heard people speak lady will throw

śa-pwōt dē. A-lōng Hō-i káu dāh ta bū-gō dē,  
 turban her. (1) water-snail white said to friends his

'Bū-gō pē Ō, vēng jōm bī, bī dāh nāng dī  
 friends you O come back follow people people say lady will

(1) An embryo Buddha.

<sup>92</sup> People were all told in all the countries, and the men (1) all came back. They all wore their best and most excellent clothes, they hoped they would get the princess, the daughter of the king.

<sup>93</sup> The king said to them, 'After seven days [I] shall give you all a holiday. I shall let the princess go to stay in the tower: the princess will throw her turban, if it hangs on the neck of any one, let him marry [her]. [I] <sup>94</sup> do not know if it may fall on the son of a king, if it may fall on the son of a poor [man], let it fall on whatever place, he will have [her].'

<sup>95</sup> It happened in that manner. When seven days were past the people all arrived at the court of the king from every country. The sons of the rich, the sons of chiefs, the sons of kings, the sons of people in villages and towns.

<sup>96</sup> The embryo Buddha, the white water-snail, heard people speaking of the princess throwing her turban. White water-snail said to his friends, 'O friends, let us return and follow the others. They say that the princess will throw her turban.'

bē-i sạ-pwōt dē, <sup>97</sup> ạn jōh ta bī-mōh ạn bōn dī  
 throw turban her it falls on any one he gets will  
 lē. Sạ-pwōt nāng ạn jōh ta ē, ē bōn ē lē  
 marry turban lady it falls on us we get we marry  
 nāng.' <sup>98</sup> Gō ạn gē dāh. 'Ā-shē dī ōng mī? Mī  
 lady. friends his they said who will love thee. thou  
 ūr! Yō lī lạp mī, mī māl lōh.' Hō-i kàu  
 dost smell. fear people strike thee thou do not go. water-snail white  
 dāh, 'Pē ka vēng, ō dī vēng.' Gō dāh, 'Vēng  
 said you not go back I will go back. they said go back  
 mī, yē ka vēng.'  
 thou we not go back.

<sup>99</sup> Hō-i kàu pwōt vēng jōm bī. Vēng rōt  
 water-snail white away went back followed people. went back arrived  
 ta vāng hō-kām. Bī kōn hnyo hnyō. Bī chēn  
 in court king. people many very. people dressed in new clothes  
 dē twōn kū. A-lōng Hō-i kàu dā sạ-dō pāi ūr  
 selves all (1). (2) water-snail white wore jacket ogress smell  
 hnyo hnyō. Bī ka dēh ạn jāng prō dē, <sup>100</sup> ạn jāng  
 very much. people not gave him stand beside them he stood  
 prō bī, bī rūp pēt ạn, 'Mī ūr,' bī  
 beside people people drove away finish him thou smelliest people  
 dāh ta ạn, 'Mī māl jāng prō yē. Yē ra-ir yē  
 said to him thou must not stand beside us. we detest we  
 ka ōng, yē sạ-tīng ūr mī.' Ặn lōh jāng ra-bān  
 not like we hear smell thy. he went stood behind  
 bī. Bī hwō-i jāng dō-et.  
 people. people finished stood all.

<sup>1</sup> Nāng bē-i sạ-pwōt dē. Nāng dāh ta pōm dē, 'Dēh  
 lady threw turban her. lady said in heart her give  
 ō ra-lēh lă ū kū, dēh sạ-pwōt ō ō dēh ạn  
 me husband good one (1) give turban any this give it  
 lōh fă ta ra-mōng ạn.' Nāng hwō-i dāh kũ-i dīn,  
 go hang on neck his. lady finished said as that  
 nāng bē-i sạ-pwōt dē, <sup>2</sup> lōh fă ta ra-mōng Hō-i  
 lady threw turban her went hung on neck water-snail

(1) Numeral demonstrative, N. 196.

(2) An embryo Buddha.

<sup>97</sup> If it falls on any one he will marry [her]. [If] the turban of the princess falls on us (1), we shall marry the princess.'

<sup>98</sup> His friends said, 'Who would love thee? Thou smellest [badly]! [We] fear that people may beat thee; do not go.' White water-snail said, 'Do not you go, I shall go.' They said, 'Go thou, we shall not go.'

<sup>99</sup> Away went white water-snail, following the people. He went and arrived in the court of the king. There were very many people. They all wore new clothes. White water-snail wore the jacket of the ogress [which] smelled very much. The people did not let him stand near them. [When] <sup>100</sup> he stood beside other people, they drove him away, 'Thou smellest [badly]' they said to him, 'Do not stand beside us, we detest [thee], we do not like [thee], we smell thy odour.' He went and stood behind the others, [who] were already all standing [there].

<sup>1</sup> The princess threw her turban. She said in her heart, 'Give me a good husband, let this my turban go and hang on his neck.' The princess having spoken in this manner, threw her turban. [It] <sup>2</sup> went and hung on the neck of white water-

(1) *On one of us or on me.*

kāu. Bī yūm dō-et dō-et, bī dāh, 'Kā-ri-ār hnyo hnyō  
*white. people laughed all people said beautiful very*  
 lōk-kū-e hō-kām ūr hnyo hnyō!' *son-in-law king smells very much.*

<sup>3</sup> Hō-kām ka-shē bī, ngāi ān kō ro'ro, ān dāh ta  
*king ashamed people face his red very he said to*  
 nāng, 'Ō ka dēh pār gwāi kū kūng hā ō, ō  
*lady I not give you (two) stay in town place this I*  
 ka-shē bī tāng pār, dēh pār loh gwāi  
*ashamed people on account of you (two) give you (two) go stay*  
 dē sēh kūng.' <sup>4</sup> Nāng dāh ta kūn dē, 'Hwō-i  
*selves outside town. lady said to father her finished*  
 hā, kūn Ō, ka nāp kū-i nyā, mōh kām ō.  
*good father O not know as do is karma my.*

<sup>5</sup> Hō-kām dāh ta nāng, 'Ō ka dēh mī dū-e śa-mōh  
*king said to lady I not give thee bring anything*  
 yār mā mī, yē ra-ir ra-lēh mī, ūr ām.' Nāng  
*we (two) mother thy we detest husband thy smells putrid. lady*  
 hō-kām ān kār-vē kwōn dē, ān dāh 'Ō kār-vē mī  
*king she pitied child her she said I pity thee*  
 kwōn rāk ō Ō.  
*child dear my O.*

<sup>6</sup> Mā ān rāt dē dēh ān dū-e lă-chōp sēng, dēh  
*mother her stole she gave her bring rings gems gave*  
 ān dū-e u-ai gwōng, mā ān dāh ta ān, 'Kār-vē  
*her bring three (1) mother her said to her pity*  
 pār, dēh pār yū dē jūr dē hōm dē dā, ta  
*you (two) give you (two) have you buy your food your clothes for*  
*or or or or*  
*you to eat you to dress*  
 pār, ra-lēh mī plān, ka yū śa-mōh.  
*you (two) husband thy is poor not has anything.*

<sup>7</sup> Hō-kām dēh nāng lēh jū A-lōng Hō-i kāu 'dēh  
*king gave lady go out to (2) water-snail white give*  
 pār loh gwāi dē sēh kūng.' Gār loh pwōt.  
*you (two) go stay selves outside town. they (two) went away.*

snail. The people all laughed, they said, 'How very fine! The son-in-law of the king smells very much!'

<sup>3</sup> The king was ashamed [before] the people. His face was very red. He said to the princess, 'I shall not let you two remain in the town here. I am ashamed [before the] people on account of you. I order you both to go and stay by yourselves outside the town.' <sup>4</sup> The princess said to her father, 'It is good, O father, I do not know what to do, it is my *karma*.'

<sup>5</sup> The king said to the princess, 'I shall not let thee take anything, we (thy mother and I) detest thy husband, he smells bad.' The queen pitied her child, she said, 'I pity thee, O my dear child.'

<sup>6</sup> Her mother [the queen] gave her [the princess] secretly to take rings of gems, she gave her three. Her mother said to her, '[I] pity you two, you may have [the rings] to buy food and clothing for you both. Thy husband is poor, he has not anything.'

<sup>7</sup> The king ordered the princess to go to white water-snail, [he said] 'I order you two to go and remain by yourselves outside the town.' They went away.

<sup>8</sup> A-lōng Hō-i kâu rōr gār kạ-húp hlā tăn.  
(1) *water-snail white made them (two) hut leaves palm.*

Hō-i kâu ạn dāh ta nāng, 'Mī ít rāng dē,  
*water-snail white he said to lady thou sleep alone self*

ō ít rāng ō, ại hnyām biōng kăt.  
*I sleep alone I we (two) not yet arrange marry.*

<sup>9</sup> Rōt kũ-i a-hnạp gār pōm ka yũ, hạp ka yũ,  
*arrived as to-morrow they (two) rice not had curry not had*  
or  
*when*

şş ka yũ, klō pōm, klō hạp, cha-lōng, şş-lşş ka  
*salt not had pot rice pot curry bowl (big) bowl (small) not*  
yũ, şş-mōh ka yũ. <sup>10</sup> Nāng tōh lă-chộp dē ũ gwōng  
*had anything not had. lady look ring her one (2)*

dēh ta Hō-i kâu, 'Mī veng ta tã şş-tē, ạn  
*gave to water-snail white thou return to old man rich he*  
or  
*who*

gwai lạp vạn tők, veng dēh lă-chộp ō ồ ta ạn,  
*lives side west return give ring my this to him*

ạn dēh mī dō-et rũn dēh mī ra-kō dēh mī dũ-ē.  
*he give thee all silver give thee rice give thee bring.*

<sup>11</sup> Hō-i kâu dāh ta nāng, 'Māi dēh lă-chộp mī  
*water-snail white said to lady do not give ring thy*

ō, ộ yũ bạ-chũ hnēr lă-chộp mī ồ, kạ-rì-ạr dōr  
*this I hate many like ring thy this beautiful than*

lă-chộp mī, ộ yũ ũ lşş sēng bạ-chũ. <sup>12</sup> Nāng dāh,  
*ring thy I have one valley gems many lady said*

'Hã mō mī yũ? Mōh chộ mī ta ộ!' Hō-i kâu  
*place what thou hast. art deceive thou to me. water-snail white*

dāh, 'ộ di lợh u-ạr mī mēn kạ ka hnyōm mī.  
*said I shall go in front thou look if not believest thou.*

Nāng dāh, 'Hwộ-i lă!  
*lady said finished good.*

(1) An embryo Buddha.

(2) See N. 196.



<sup>8</sup> White water-snail made for them both a hut of the leaves of palm. He said to the princess, 'Thou sleep by thyself, I shall sleep by myself, we two are not yet married.'

<sup>9</sup> When next day came, they had no rice, they had no curry, no salt, no pots for rice or for curry, no large bowls or small bowls, they had nothing. <sup>10</sup> The princess took one of her rings and gave it to white water-snail, [she said] 'Go back to the rich old man who lives at the west part [of the town], go back and give this my ring to him, he will give thee silver and rice for thee to bring.'

<sup>11</sup> White water-snail said to the princess, 'Do not give this thy ring, I have many like this ring of thine, more beautiful than thy ring. I have a valley with many gems.' <sup>12</sup> The princess said, 'What place hast thou? Thou art deceiving me!' White water-snail said, 'I shall go in front, and thou canst look if thou wilt not believe.' The princess said, 'It is good!'

<sup>13</sup> Gār kār-u-ār dē lōh. Lōh rōt ta lō, Hō-i  
 they (two) together in front they went. went arrived at valley water-snail  
 or or  
 lead the way together in

kāu u-ār, nāng jōm lēh mēn ta lō. Mōh hnyō  
 while in front lady followed went down look at valley. was surely

kū-i dāh Hō-i kāu, mōh dō-et sēng, mōh dō-et  
 as said water-snail white was all gems was all

krīr, nāng re-ān hnyo hnyō. <sup>14</sup> Nāng dāh ta pōm  
 gold lady was happy very. lady said in heart  
 or  
 mind

dē, 'Ra-lēh ō ō mōh A-l'ōng ka nāp, ū dīn ō  
 her husband my this is (1) not know one time this  
 or  
 now

yār dī pēn śa-tē yō.  
 we (two) shall become rich surely.

<sup>15</sup> Nāng dāh ta Hō-i kāu, 'Dēh mī dū-e krīr,  
 lady said to water-snail while give thee take gold  
 or  
 bring

mī vēng chāng āi tāng lō śa-tē ān gwāi lāp  
 thou return hire us (two) carts mule rich (man) he lives side  
 or  
 who

vān-ōk kār-dī kūng. Jū śa-tē Kā-vi-lā, ān yū dē  
 east half town. named rich (man) Kavila he has his  
 or  
 who

hlē dōr bī, ō dōk rē sēng āi, krīr āi hā ō,  
 carts than others I stop watch gems our gold our place this  
 or  
 guard

lōh vēng jūr āi tāng mūk tā śa-tē.  
 go return buy us carts oxen old man rich.

<sup>16</sup> Hō-i kāu pwōt vēng, vēng rōt ta gāng tā  
 water-snail white away returned returned arrived at house old man  
 śa-tē. Hō-i kāu dāh ta ān, 'Rōk mī, dēh ō  
 rich water-snail white said to him depend on thee give me  
 or  
 grateful

(1) An embryo Buddha.

<sup>13</sup> They went ahead together. They went and reached the valley. White water-snail in front, the princess followed and went down to look into the valley. It was surely as white water-snail said, it was all [full of] gems and gold. The princess was very happy. <sup>14</sup> She said in her heart, 'This my husband, I do not know [if] he is an embryo Buddha. Now we two are become rich surely.'

<sup>15</sup> The princess said to white water-snail, 'Take thou gold and return to hire for us mule carts from the rich [man] who lives in the east part of the town. He is named the rich Kavila, he has more carts than other people. I shall stay to guard our gems and our gold here.'

<sup>16</sup> White water-snail went back at once, he went back and arrived at the house of the rich old man. White water-snail said to him, '[I shall] be grateful to thee, let me load thy carts,

tāng hlē mī tyī. Bạ̄ mō mī dāh ngwō̄r hlē ?  
to load carts thy please. as much as what thou sayest price carts.  
how much

<sup>7</sup> Tā śa-ṭe dāh 'Hlē ō dō-et dō-et kyā krīr dēh  
old man rich said carts my all excellent gold give  
ta ō.' Hō-i kāk dēh krīr ta ān, ān lōh  
to me. water-snail white give gold to him he went

pwō̄t.  
away.

<sup>18</sup> Gē dū-ε hlē, gē rōt ta nāng. Nāng dēh gē  
they took carts they arrived at lady. lady gave them  
or  
brought

tōh krīr, tōh sēng, hlāp ta hlē. Nāng vēng u-ār  
take gold take gems put into to carts. lady went back before  
gē, vēng chāng bī rōr krōr (1). <sup>19</sup> Krōr hī hwō-i,  
them returned hired people make baskets. baskets finished finished

A-lōng Hō-i kāk gē rōt ta nāng, gē tōh hlāp  
(2) water-snail white they arrived at lady they took put in  
sēng ū krōr, krīr ū krōr gē hwō-i dō-et dō-et.  
gems one basket gold one basket they finished all.

<sup>20</sup> Chāu hlē gē vēng pwō̄t. Nāng gār Hō-i  
master carts they went back away. lady they (two) water-snail  
kāk dēh bī rōr dē hō, tyī sēng, tyī tyām, hō  
while gave people make them palace inlay gems inlay glass palace  
or  
their

gār ka-ri-ār hnyo hnyō. Hō hō-kām ka pā hō  
their was beautiful very. palace king not equal palace

Hō-i kāk gār nāng. <sup>21</sup> Hō-i kāk dāh nāng,  
water-snail white their (two) lady. water-snail white said lady

'Hō āi hī hwō-i, lōh hmān bī hō hō kạn-mē  
palace our finished finished go ask people come up palace new  
or  
invite

āi hō grāi ta kūn mī gār mā mī, ō ka  
our go up speak to father thy them (two) mother thy I not  
or  
tell

(1) Krōr see note on opposite page.

(2) An embryo Buddha.

please. How much dost thou say is the price [of the hire] of the carts?' <sup>17</sup> The rich old man said, 'For all my carts give good gold to me. White water-snail gave gold to him, he went away.

<sup>18</sup> They brought the carts and reached the princess. She made them take gold and gems and put them into the carts. The princess went ahead of them, she returned [to the house] and hired people to make great baskets (1). <sup>19</sup> The baskets being finished, white water-snail and the others reached the princess. They put the gems into one basket, the gold into [another] basket. They made ready everything.

<sup>20</sup> The master of the carts went away. The princess and white water-snail made people build them a palace, it was inlaid with gems, inlaid with glass. Their palace was very beautiful. The palace of the king was not equal to the palace of white water-snail and the princess. <sup>21</sup> White water-snail said to the princess, 'Our palace is ready, go and invite the people to come up to our new palace. Go up and tell thy father and thy mother, I do not dare go up. I am ashamed

(1) A *krōr* is an enormous basket, sometimes six feet long and six feet high, generally used to hold paddy.

yă hợ, ơ ka-shē gār. At-hồ gār dāh dē ka  
*dare go up I ashamed them (two). formerly they (two) said they not*  
 ơng ơ.  
*like me.*

Nāng dāh, 'Hwơ-i lă, vāi Ồ.' <sup>22</sup> Nāng pwợt lợh  
*lady said finished good elder brother O. lady away went*  
 hmān bī. Hợ-i kâu lợk-kấp dē ra-bạn nāng, ạn  
*ask people. water-snail white transformed him behind lady he*  
 or  
*self*

kạ-ri-ạr hnyo hnyō, nyā kũ-i kũn pī, rịn-dā kạ-ri-ạr  
*was beautiful very made as lord spirit clothes were beautiful*  
 or  
*was*

hnyo hnyō. <sup>23</sup> Ặn nử pāng kām-pa-lā. Hợ gār ra-hmồ  
*very he sat on cushion. palace their night*  
 hnēr lôn sạ-ngī, a-pōng A-lộng Hợ-i kâu nyā kũ-i  
*like time sun appearance (1) water-snail white did as*  
 or  
*day* <sup>oi</sup>  
*was*

bī tộng rāng.  
*person carries lamp.*

<sup>24</sup> Hwơ-i nyā kũ-i đin, nāng yủ rợt ta hợ  
*finished done as that lady rose up (2) arrived at palace*  
 gār, ạn klồh mēn Hợ-i kâu, ạn ka nấp ạn,  
*their she arrived looked at water-snail white she not knew him*  
 or  
*save*

ạn sạ-r-mwợt. 'Shē mī lợh nyā hā ồ? Hā mợ  
*she inquired. what thou comest do place this. place what*  
 ra-lēh ợ?' <sup>25</sup> A-lộng Hợ-i kâu dāh, 'Ồ mōh ra-lēh  
*husband my. (1) water-snail white said I am husband*  
 mī.' Nāng dāh 'Mī māl dāh kũ-i đin, pwợt mī,  
*thy lady said thou must not say as that away thee*  
 mī bō-e kạ-ri-ạr, ợ ka ơng mī! ợ ka sịn bôn  
*thou though art beautiful I not love thee. I not wish have*  
 mī! ợ ơng ra-lēh ợ ạn nyợ.  
*thee. I love husband my he is ugly.*  
 or  
*who*

(1) An embryo Buddha.

(2) See N. 216.

[before] them. In the past time they said that they did not like me.'

The princess said, 'It is good, O elder brother.' <sup>22</sup> The princess went away to invite the people. White water-snail transformed himself in her absence. He became very beautiful like a lord of the spirits. His clothes were very beautiful. <sup>23</sup> He sat on a cushion. Their palace at night was like the day. The appearance of white water-snail was like a person carrying a lantern (1).

<sup>24</sup> It happened in this manner. The princess came back and arrived at their palace. She arrived and looked at white water-snail, she did not know him. She asked, 'What dost thou come to do in this place? Where is my husband?' <sup>25</sup> White water-snail said, 'I am thy husband.' The princess said, 'Thou must not speak like that, away with thee! Though thou art handsome, I do not like thee! I do not wish to have thee! I love my husband [though] he is ugly.'

(1) *tōng* to carry in the clothes. White water-snail's clothes were shining.

<sup>26</sup> A-lōng Hō-i k̄āu yūm, ăn dāh, 'Ō mōh ẽ  
(1) water-snail white laughed he said I am surely

ra-lēh mī, mī māi rūp ō tyī, rōk 'mī.'  
husband thy thou must not drive out me please depend on thee.  
or  
grateful to

Nāng ka hnyōm, A-lōng līp tōh śa-dō p̄ai lēh  
lady not believed (1) entered took jacket ogress went out  
or  
went down

ra-hō ta nāng. <sup>27</sup> 'Ō grāi ta mī, mī ka hnyōm ō  
showed to lady. I told to thee thou not believest this  
śa-dō ō?' Ō nāng re-ăn hnyo hnyō, nāng grūp ta  
jacket my. O lady was happy very. lady revered to

ăn, nāng hō grāi ta kūn dē gār mā dē,  
him lady went up told to father her them (two) mother her  
'ē ra-lēh ō ka-ri-ār hnyo hnyō! Hnēr kūn pī.  
O husband my is beautiful very like lord spirit.

<sup>28</sup> Hō yār ka-ri-ār hnyo hnyō, krīr yār yū, sēng yār  
palace our is beautiful very gold we have gems we  
yū, yār ūn ta krōr.'  
have we place in baskets.  
or  
keep

<sup>29</sup> Hō-kām yō, ăn ka-ngăt, dē yō lōk-kū-ē dē.  
king was afraid he trembled he feared son-in-law his.

Hō-kām dāh ta nāng, 'Pār māi nyết hō ta hō  
king said to lady you (two) do not hurry go up to palace

ka-mē pār, <sup>30</sup> rē bū pūr śa-ngī, ō dī dēh bī  
new your wait still seven days I shall give people

hmān dō-et bī kū kung kū rū, dēh bī mōng-ga-lă  
ask all people in country in villages give people bless  
or  
invite

pār.  
you (two).

<sup>31</sup> Nāng pwôt vēng grāi ta A-lōng Hō-i k̄āu, nāng  
lady away returned till to (1) water-snail white lady

(1) An embryo Buddha.



<sup>26</sup> White water-snail laughed, he said, 'I am surely thy husband, thou must not drive me out please, [I] shall be grateful to thee.' The princess did not believe. The embryo Buddha went in and took the jacket of the ogress, then went out and showed [it] to her. [He said] <sup>27</sup> 'I told thee, dost thou not believe this my jacket?' O! The princess was very happy, she made obeisance to him, she went up to tell her father and her mother, 'O! My husband is very handsome, like a great spirit. <sup>28</sup> Our palace is very beautiful; we have gold, we have gems, [which] we keep in great baskets.'

<sup>29</sup> The king was afraid, he trembled and was afraid of his son-in-law. The king said to the princess, 'You two do not be in a hurry to go up into your new palace. <sup>30</sup> Wait still seven days. I shall give orders that everybody in all the country will be invited. I shall let the people bless you both.'

<sup>31</sup> Away went the princess to tell white water-snail, she said, 'O elder brother, my father says, "You two must not

dāh, 'Vāi Ō, kūn ȳ dāh, "Pār māi nyēt hō  
 said elder brother O father my said you (two) do not hurry go up  
 hō kạn-mē pār, rē bū pūr sạ-ngī kạ-vũ-ε Ō. ȳ  
 palace new your wait still seven days above this I  
 di hmān dō-et mōng-ga-lă pār," <sup>32</sup> kūn ȳ dāh,  
 shall invite all bless you (two) father my said  
 vāi Ō.' A-lōng Hō-i kău dāh 'Hwō-i lă.'  
 elder brother O. (1) water-snail while said finished good.

<sup>33</sup> Hō-kăm dēh dō-et lik ta bī, pāi kūng pāi rū.  
 king give all letters to people whole country whole villages.  
 or or  
 all towns all

'Kạn bôn pūr sạ-ngī hō dō-et ta hō nāng Lôn,  
 if got seven days go up all to palace lady Lôn  
 or  
 when

ē mōng-ga-lă nāng gār lōk-kũ-ε.'  
 we bless lady them (two) son-in-law.

<sup>34</sup> Bôn pūr sạ-ngī bī rōt dō-et. Bī kạ-hmă dē  
 got seven days people arrived all. people hurried they  
 hō, bī sịn mēn A-lōng Hō-i kău, bi dāh,  
 went up people wished look at (1) water-snail white people said  
 or  
 see

'At-hō ạn nyō, ạn ūr! Ū dīn ō bī grāi  
 formerly he was ugly he smelled. one time this people tell  
 or  
 ạn kạ-ri-ār dōr bī.'  
 he is beautiful than others. now

<sup>35</sup> Bī rōt dō-et. Hō-kăm dēh gār hōm kūng ū  
 people arrived all. king gave them eat country one  
 or  
 govern

kạn-dā, ăp hō kan-mē, ăp kūng, mōng-ga-lă gār.  
 half entrusted palace new entrusted country blessed them.  
 gār pyō vwōt sạ yā (2) hā dīn.  
 they were happy place that.

(1) An embryo Buddha.

(2) I do not know the exact meaning of vwōt sạ yā or pyō-vwōt-sạ-yā. It may be from the Burmese verb piaw bwe to enjoy oneself.

hurry to go up into your new palace, wait still for seven days beyond this [time], I shall invite all to bless you both.” <sup>32</sup> My father said [this], O elder brother!’ White water-snail said, ‘It is good.’

<sup>33</sup> The king sent letters to all people in the whole country, [saying] ‘When seven days are passed, go up all to the palace of the princess Lōn. We shall bless her with [my] son-in-law.’

<sup>34</sup> After seven days, the people had all arrived, they hurried to go up, they wished to see white water-snail. They said, ‘Formerly he was ugly, he had a bad smell; now they say that he is more handsome than other people.’

<sup>35</sup> The people all arrived. The king made them [the princess and white water-snail] govern half the country. The new palace and the country were entrusted to them and they were blessed. They were happy in that place.

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